This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Stanford University Libraries
3 6105 025 532 669

MATRIMONIAL CEREMONIES DISPLAYED.

Matrimonial Ceremonies Displayed:

WHEREIN ARE EXHIBITED THE VARIOUS CUSTOMS, ODD PRANKS, WHIMSICAL TRICKS AND SURPRISING PRACTICES OF NEAR ONE HUNDRED DIFFERENT KINGDOMS AND PEOPLE IN THE WORLD, NOW USED IN THE CELEBRATION AND CONSUMMATION OF MATRIMONY,

COLLECTED FROM THE PAPERS OF

A Rambling Batchelor;

With a Variety of Remarks by him, Serious and Humorous.

TO WHICH IS ADDED THE COMICAL

ADVENTURES OF SIR HARRY FITZGERALD,

Who had Seven Wives, with the Character of each,—
a Genuine Story.

Also an Epigram on Matrimony, in Latin and English.

—

Published for the Information and Entertainment of the Ladies and Pretty Girls of Great Britain, not forgetting those of Dublin and Tipperary.

—

London:
PRIVATELY PRINTED
1880.

THE PREFACE.

FEW authors agree in the definition of Matrimony. Charron calls it a wise bargain, a state, or an honourable conjunction; some more malicious critics call it a yoke, a communion of evils and punishment, a society of cares and troubles. But without adhering to the sentiments of the one, or the differing opinions of others that criticise upon it, I shall define Matrimony according to the Canonists, to be a Sacred Union of Man and Woman, not to be dissolved but by the Death of one of them. Matrimonium est viri et mulieris conjunctio individuam vitæ societatem continens.

This is the first and most ancient state, owing its institution to the supreme Author of Nature; and for the greater consequence, because it is the foundation of human society, the original of families, and of kingdoms. Prima societas est in conjugio, quod principium urbis, feminarium republicæ.

Marriage is not solemnized in the same manner everywhere, but the rules and laws of marriages are more or less strict, according to the diversity of religion and nations. Among the Christians they are the most strict, when the greatest part of other religions, to make marriages more free, easy and fruitful, allow polygamy and divorce. Yet, among all the different laws and customs in the world, there is no nation so barbarous as not to solemnize marriage with some rites, ceremonies, and public rejoicings.

This made the author enquire and observe what are used among the Christians, Jews, Mahometans, and Idolaters, which make up the four religions that are known to the world. And as the religion of the Jews is the most ancient, and God has been pleased in a peculiar manner to honour them with the name of his Chosen People, their rites are first described in this Treatise of Marriage Ceremonies, which is here submitted to the judgment of the candid reader, and it is hoped it may be to his satisfaction.

SOME REMARKS UPON THE ENSUING TREATISE.

MARRIAGE being the Port, or Haven, at which most of the Sons and Daughters of Eve design to touch, sooner or later; 'tis no wonder that people are universally curious to know how this ticklish ceremony is performed in other Countries. We find, here at home, that the first place in the Common Prayer Book that young maidens generally dip in, is the Service for Matrimony. I once knew a raw girl that could readily make all the Responses in that Office, before she could answer to one question in her Catechism; which occasioned her father, who was a grave old gentleman, to wish that those of her sex would take as much care to prepare themselves for their latter, as for their first end, for so it proves to most of them.

It has been frequently said that Marriage and Hanging go by destiny, but for my part, I am no Predestinarian; neither do I believe, with the rest of the World, that matches are made in Heaven, any more than I believe that all Oxen are bought and sold there, before they come to Smithfield Market. But though I am no admirer of destiny, as I said before, yet I would not have any one infer from thence, that I believe there is no manner of resemblance between Hanging and Marrying: for Hanging, with reverence be it spoken, as well as Marrying, is performed by tying a knot, which Death only dissolves, and then they agree too in this particular (which is more suitable to the occasion of the Book), that all civilized Countries in the World observe different fashions in one no less than the other.

The Roman Catholics make a Sacrament of Matrimony, and in consequence of that notion, pretend it confers grace. The Protestant Divines don't carry matters so high, but say this ought to be understood in a qualified sense, and that Marriage so far confers grace, as generally speaking it confers repentance, which everybody knows is a step to grace.

It must be confessed on all hands, that Marriage is the most serious action that a man can engage in, and therefore we ought to think of it, as we do of our latter end, with fear and trembling. For this reason, I cannot endure to hear people pass their ill-natured jests, upon so holy an ordinance. If it is a man's good fortune to meet with a good wife, he ought to date his happiness in this World from that very moment; and if she proves not as he desires, he ought to look over the catalogue of his sins, and interpret it as a visitation, or at least to take it patiently. For my part commend me to that gentleman, who having married a lady of an extraordinary capacity, never complained of his fate, nor made his spouse uneasy, but honestly thanked God, that now he had a hole to put his head in.

The ladies that read this book, will find sufficient reasons to thank Providence, that they were born in so good-natured an Island as ours is, where the preliminaries to Marriage are nothing so morose and severe, as they are in some places in the World. To give an instance of this, our Author tells us, among the Sabrians (a sort of mongrel Christians, that live on the Confines of Persia next Turkey) the parties meeting together at Church, the Minister makes the Bride swear before the women, that she is a virgin. As ill an opinion as the World entertains

of our females, I am very well satisfied, that there are above forty thousand conscientious Wives within the Bills of Morality, that would have left all, before they would have taken so rash and insnaring an oath. How is it possible that a woman should positively swear to an imaginary thing which may be lost (the Lord knows how) between sleeping and waking ? This I am sure of, that no Husband was ever a jot securer, for preserving arbitrary and unlawful oaths.

Yet as great a hardship as this may seem to be, it is nothing in comparison of what hardships are practised in some countries, even after the nuptial ceremonies are performed. Thus we find, that among the Greeks, if the women find in the bed the next day any signs of a lost virginity, they make a great feast; but when that is wanting, they say nothing, the bridegroom sending back the bride to her relations and friends. The same inhuman custom is likewise observed by the Persians, as the reader may see, by the Moors of Morocco ; the inhabitants of the kingdom of Fez, by those of Algiers and Tunis ; by the Spaniards who retain this custom from the Moors ; and lately by the Jews in Barbary. As for the latter do not wonder at it, to find such an usage among them, because they were a stiff-necked people, that was always demanding signs and tokens, nor among the Infidels and Mahometans, but that any Christians that are happily freed from the Levitical bondage, should still hanker after the old superstitious leaven, is matter of the greatest astonishment to me. I cannot but reflect with horror, how many ladies in England that now live comfortably with their husbands, and are blessed with a numerous issue, had been shamefully discarded and sent

home, if ever such an unrighteous fashion as this got footing among us. It seems to argue a great deal of cruelty in the men, that they should relish no pleasure but what comes at the expense of their dearest comforts. But it is my daily prayer, that Providence will protect the free-born women of England from such bloody-minded husbands.

But though the greatest part of the world are so extravagantly fond of virginity, yet we find there are some people that have other notions of things. Our author acquaints us, that when one of Conchin marries, whosoever he is, he may not lie with his bride the first night, but is obliged to give her to a Bramino, who lies with her, and that they believe this to be a favour, and a good omen. I hope their parishes in this country are not of a large extent, otherwise the priest has more work upon his hands than he will go through with, unless he keeps a curate or two to relieve him when marriages come in thick. The holdersforth of our conventicles affect to be thought great pains-takers, and really deserve the name, for their bands will testify for them both in the dog-days, and out of the dog-days, that they sweat exceedingly. But, alas! what is this, if considered in the same scales with the drudgery that these priests undergo in their ministry. I have often wondered that the Popish clergy that stand up so stiffly for the divine right of first fruits, do not troop in shoals to this kingdom, when they voluntarily pay such an extraordinary tribute to the church.

It is observable, that in most countries of the world this ceremony is performed by the Priesthood, who, if they equally pretend to the power of loosing, as they do to that

of tying, they would have more business on their hands than they could well dispense with. Only in Turkey, married people are joined together by the Cady or Civil Magistrate, and here in England in Oliver's time by a Justice of the Peace; the reason alleged for it then was, that none was so well qualified to marry others as he, who, by his office, was empowered to lay people by the heels and put them into the stocks.

As I have already taken notice, virginity is reckoned so essential to marriage in several countries, that the poor bride is inhumanly dismissed, and sent home to relations, if she be found defective in this particular; but in this author, we shall find that all the world is not of this humour. In Pegu, the King, and those of the greatest quality, lie not the first night with their wives, but admit others, and pay them bountifully that will give themselves the trouble. With all due respect to our women be it spoken, I humbly conceive that one half, at least, of the married men in this kingdom, if they would speak their minds freely, must do their wives this justice, as to own that they saved them this porter drudgery, as a monarch (not inferior to Solomon for wisdom) rightly called it. Our neighbours of Scotland, before they were civilised, used to lie the first night with the bride, their vassal, but now they have flung up such a troublesome piece of state, and make their tenants drudge for themselves.

We rail at the Church of Rome, and not without reason, for exacting implicit obedience from her sons; but alas! what signifies it to take a few articles upon the credit of the priest; but to take a wife as our author tells us they do in Muscovy and other places, without seeing her once, or knowing what defects she may have, is somewhat hard

upon the subject. Heaven be praised, that here in England we are not forced to buy a pig in a poke; nay, there are some married men in the world, that were as intimately acquainted with their wives before marriage, as ever they were after. See now what it is to live under a free government, and to have Magna Charta on one's side.

To conclude these reflections, it is my hearty advice, that all unmarried persons would choose themselves proper spouses by the first opportunity, in order to recruit those numbers that have been destroyed in the wars, and not suffer their talents to lie buried in a napkin; for which they must severely answer one day. And for those that are married, the best way they can take, as I presume, is to live as easy as they can, and following the counsel of Hobson, the carrier, so to manage themselves, as not to tire before their journey's end.

MARRIAGE CEREMONIES AS NOW USED IN ALL PARTS OF THE WORLD.

PART I.

THE RITES OBSERVED IN THE MARRIAGES OF THE JEWS AND CHRISTIANS.

CHAP. I.—*The Rites observed by the Jews.*

THE Jews ordinarily marry their sons at eighteen years of age, according to the Laws of the Talmud, and sometimes sooner to prevent incontinency; their daughters may be married as soon as they have completed twelve years and a day.

When the marriage of two persons is agreed, many of the Jews, both young and old, get together in some covered place, where the younger takes every one in their hands an earthen vessel. The marriage contract is audibly read, and notice given of the day of marriage, and it is also declared that the party which shall not stand to what is agreed, shall pay the other so much as is concerted betwixt them. Afterwards they wish all happiness to one another, and then the young Jews throw their vessels* on

* I should rather imagine that this ceremony of carrying earthen vessels, and breaking of them, was an emblem of the frailty of our mere worldly delights and purposes; and that the dashing of them was not a prognostication of their future felicity, but a sort of imprecation, that whoever of them should violate or break their troth so solemnly plighted in the presence of God and the congregation, should be so rended to pieces by the cares and anxieties of the World, and the just vengeance of Heaven, and be as vile in the eyes all good men, as the useless shreds of those earthen vessels.

the ground, concluding the breaking of them foretells good fortune and plenty. When they go away there is one at the door, that gives every one a glass of wine to drink, and sometimes comfits. He that is to bless the Marriage takes a glass of wine, which he blesses, and having tasted it, gives it to the married couple to drink, who afterwards go not abroad for* eight days, during which many young men visit the husband to divert him, and be merry with him.

The woman is obliged to wash herself in cold water the day before the marriage, and she is put into a bath by the women, who make a great noise, that every one may know that she is to be a bride. Many of these women sing and dance in her presence, but that levity is not approved among those in years. The bridegroom sends to the bride the matrimonial cincture or girdle, with a gold buckle, the bride sends the like to him, only with the difference, that the buckle is †silver.

The wedding-day, the bride is dressed according to her

---

* The Jews were always full of their superstitious ceremonies and rites, which their policy and perverseness had crowded into the number of those, which they had the express commands of God for: what was their drift by continuing them thus formally prisoners for eight days in their own house, I cannot unravel, unless to prevent their familiarity with other persons, which might lay a foundation of jealousy, the worst weed that ever sprung up in matrimony.

† I would not be thought malicious in starting a question here whether from the inequality of their presents, the man does not do the woman more honour in taking her to be his wife, than she does the man in admitting him to be her Lord and Master: much less will I say it determines the fictitious dispute between Jupiter and Juno, and that the woman in the most endearing concerns of love receives more ample joy than she confers.

condition, *i. e.* as richly as she can, after the fashions of the country; then she is conducted by women, who sing before her, into a chamber where her head is dressed very finely, while other women *sing and dance in her presence to make her cheerful, they esteeming these ceremonies very acceptable to God. When the husband is to receive the benediction publicly, four young men carry a canopy into some public place, or garden, where the solemnity is to be performed.

The bridegroom accompanied with his friends, and the bride on the other side with many women, and instruments of music, meet under the canopy, and every one says, "*Blessed be he that cometh;*" the Bridegroom walks three times round his bride, and takes her by the hand, then the company throw †corn upon them with that saying in the scripture phrase: *Crescite and Multiplicamini,* Increase and Multiply.

In some places, with corn they throw also money, which the poorer Jews pick up. During this ceremony, the bride holds the bridegroom by the right hand, and it is necessary she turn her face to the south, for the Rabbi have left this writ in the Talmud; that if the bed be so placed as to look to the south, there shall be many children.

---

* Music, and Singing, and Dancing, and such like marks of joy, are to divert the new married couple from any too deep and serious reflections upon what is so near doing, and if done, not to be undone, for such sullen damps upon their spirits, might be looked upon as unhappy omens.

† This strewing of corn upon their heads, was to betoken their worldly increase in children and substance; and doubtless was the origin of our bride cakes amongst christians.

The Rabbi which joins them takes a glass of wine, and rehearsing the prayers that are in the Mahzor, after he has tasted gives to the married couple to drink. If the bride be a virgin, he gives her a narrow glass, if a widow, one wide; and the Rabbi receiving from the bridegroom a gold plain ring, calls some witnesses, and shewing it to them asks if it be gold. Then he puts it on the bride's second finger, and reads aloud the contract of Marriage; after, takes another glass full of wine, and giving thanks to God that the new married couple have plighted their troth, he gives it to them to drink again: the bridegroom having drunk, casts the glass with all his force against the wall or ground, that it may break, in memory of the *destruction of Jerusalem. In some places they lay ashes on the bridegroom's head in memory of the Temple, burnt, and for this very cause, he wears a black cap on his head, as they do who are in mourning.

The bride has a black cap, too, on her head, to shew they are both afflicted for the destruction of the Temple, even in their greatest rejoicings. The married couple are led to a banquet, where being sat, the bridegroom is obliged to sing a long prayer the best he can, and at the same time, an egg and a †hen dressed are set before the

---

* Wise men will not let their joys be too excessive, for that shews a levity of temper very unbeseeming the holy ceremonies they are about; besides, overmuch laughter is not so much an indication of felicity as folly: and nothing can bring so ready a check to our swelling mirth and alacrity, as serious remembrance of our disobedience, and God's judgments.

† Eggs are alimentitious, and denote a prolific quality. The hen may give too many of our modern wives to understand, that a

bride. He presents her a small piece of this hen, and presently the guests, as well men as women, scramble for the rest, and tear it in pieces with their hands, whoever gets the greatest share is reputed the most fortunate of the company; so they snatch from one another with outcries to make the new-married merry. As for the egg, which is raw, it is thrown in someone's face, and if there happen to be a Christian present, he is not spared. This egg is presented first to the bride, that it may be ominous for her bearing children as easily as the hen her eggs. After these diversions, the table is spread with good meat, and then they forget the *Temple and Jerusalem. When they have eat, they dance the wedding dance, instituted, as they say, by God himself. The most honourable person takes the bridegroom by the hand, he another, and so the rest, till they all join in the dance. The chiefest among the women likewise takes the bride, and they join as the men, so that the dance is very long and confused. The wedding continues sometimes eight days,

---

married woman should be careful, loving, industrious, no gadder abroad, but with intentions of meliorating her family affairs in lawful ways, providing for her young brood with indefatigable pains, and when they are duly fed, to cherish, succour and defend them; nursing their children being more especially the province of women.

* We are generally more masters of ourselves in the beginning of our entertainments, than when the wine and conversation has added fresh fire to the boiling blood: we first forget religion over the variety of our cups, as if the multitude or magnitude of our blessings made us less indebted to the bountiful hand that bestows them; and no wonder if we forget ourselves, after we have so ungratefully forgotten God.

but it is expressly forbid the *Jews to invite any Christian, because they believe the good angels flee their company, and that the bad ones follow them.

---

* That mighty antipathy between Jew and Christian keeps them always at an equal distance and variance at the bottom of their hearts: and though they could not but think their temple defiled by the company of Christians formerly, and in some manner still: yet their policy does admit of Christians at their weddings, as being so many witnesses of the legitimacy of their children, which would be sometimes unhappily called in question after the parents decease. However, most of the rites are innovations, by the more modern Jews: for in the beginning they sent, and took them a wife, and went into her, &c.

THE CEREMONIES USED IN THE MARRIAGE OF CHRISTIANS.

CHAP. II.—*The Customs and Ceremonies of the Roman Catholics.*

POLYGAMY,* or the use of many wives, is common among the infidels, but so ſtrictly forbid the Chriſtians, that they can have only one wife on pain of death, and she they muſt marry in the church, and before the parish prieſt or curate. All other marriages contracted are declared invalid and clandestine, and the issue eſteemed baſtards, and also disabled succession. The ceremonies in the church of Rome, have been prescribed by councils. That of Trent,—for the preventing abuses,—annuls all marriages not solemnised before the †parish prieſt of one of the parties, and therefore, according to the decrees of the Roman church, as soon as they have resolved a mar-

* Though Polygamy was indulged the Jews to a very wonderful number, Solomon having no less than 700, to which great privilege we muſt add that of concubines, whereof he had 300; yet it is remarkable, that until the sixth generation from Adam, we do not meet with one single inſtance of it: for it is said pathetically, that Lamech took unto him two wives. However, if it were a sin in itself, God would have reprehended David for it, in other terms than Nathan did in the affair of Uriah, where the prophet enumerates it as a signal bounty of God to him, that he gave him his maſter's house, and his maſter's wives into his bosom; therefore if it had been heinous, God would not have tolerated it as he did.

† It is not that one prieſt is more efficacious than another, or ties the easier knot; but it is to secure so much perquisite to their cure.

riage, the priests of those churches to which the parish belongs are obliged to make *publication three Sundays, or feasts next ensuing, that all the parishioners having notice of the intended marriage, they declare to the priest, if they know it, any lawful impediment.

When no cause appears to hinder the marriage, they are both taken by their parents to the bride's parish church, where they mutually promise marriage before the priest, who asks if they are content to be married, and if not engaged before to others. This ceremony is only a preparation, and a pledge to receive the sacrament of marriage, for which no one can be released but in the bishop's court, which condemns either party in costs and damages, and to a fine, that will depart from it.

In some bishoprics after the marriage is resolved, they make solemn promises before the publication in the church.

The day before the marriage, the betrothed after confession go to receive the communion, and the day following are conducted to church, where the priest when he has

---

* Publication is of extraordinary benefit and security to the parties: for by these means many marriages may be prevented, which are very unreasonably concluded on by all parties: the daughter engaged on one hand, the young man on the other, and this inconveniency not being discovered until it is no longer to be remedied, how many miseries doth it create to both families. But pride and covetousness has kicked it quite out of the common practice amongst the nobility and gentry, nay, and even the inferior ranks of mankind: it being a sort of a reproach to the married couple, not to be able to buy a licence: though the Papists reckoning matrimony a sacrament, are pretty regular in their administering it.

asked their names and surnames, demands of them if they are content to be married, if they have made no solemn vow or promise of marriage to others, if they engage to love and live faithfully to each other? When all these questions are answered in the affirmative, he blesses the ring and thirteen pieces of money, which he gives to the bridegroom.

The bridegroom first puts the ring on the fourth finger of the bride, saying, with the priest, "With this ring I thee wed," and then giving her the money, goes on, "With my goods I thee endow"; she answers with some compliment directed in the ceremonial, and afterwards the priest takes them by their hands, saying to them, "*Et ego conjugo vas in nomine patris, et filii, et spiritus sanctus, Amen.*" After which he sprinkles them and all the company with holy water.

After the nuptial benediction, the new married assist at the holy sacrifice of the Mass, each holding a lighted candle with which they go to kiss the crucifix, and present bread and wine to the priest, according to the ancient usage of the church. If they were never married before, two of their nearest relations hold a cloth over their heads while the priest recites the prayers.

When the Mass is ended, the priest presents the church register to the new married, that they may subscribe the act of matrimony which he has drawn up; after that they all return in the order they came. At night, before they go to bed, the priest blesses the bed itself where they are to consummate their matrimony.

In most parts of Italy, the marriage contract is not made in the church, but before the priest; then making the

usual publications, they are married at noon with great ceremony, or before sunrise without pomp or any ceremony, the bride being led to the church by her own father, if alive, or her next relation.

When a noble Venetian marries, a day is appointed for giving the ring to the bride, whom they call the new married wife, and the function is performed in her house in the presence of many other Nobles, their relations and friends that come thither, and are invited to an Entertainment. After this, they formerly used to let the bride be seen uncovered in a Gondola, adorned with the richest jewels, but now she is to be seen in the Corso, and in public places with other ladies, her face covered with a veil, and led by the bridegroom, who may be freely with her in her house, and then they receive the sacrament at church, and so consummate the matrimony; when the bride's house is open, and they have dancing the greater part of the night.

The Sicilians used heretofore to make the contract and receive the nuptial benediction in their own houses, and only receive the sacrament at the death of one of them, but that is forbid by the Council of Trent; the brides likewise went on horseback through the city in great pomp and train, but that custom is laid aside since the invention of coaches. Now after the articles of marriage are signed, the bridegroom may converse freely with his bride, and sometimes they live many years in the state of matrimony without the offices of the church. At the marriages of the country people they dance very much, and there is always a great number of guests, relations, and others, for they are obliged to regale the new married,

when they have been entertained three times. Their feasts are with baked meats and rice milk.

In France, the bridegroom, attended by his relations and friends, goes to wait upon the bride at her house, to conduct her to church. He goes first betwixt two of his kindred, and is followed by all the young men, who walk two and two together, the married men preceding in the ceremony. The bride comes after dressed in her best apparel, having on her head a little crown of white flowers, or pearls, and in some places they appear with their heads bare, and their hair hanging down. Two of her nearest kindred lead her by the hand, and she is followed by all the maidens invited to the wedding, in the same order as the young men before, every one having a little crown like to that of the bride. All the other women then follow according to the nearness of their relation, and the procession ends with a servant of the bridegroom, or bride, who carries the bread in one hand, and the wine in the other, which the new married are obliged to present in the church. They return then from the church in the same order they went, only they mutually change those who lead them thither.

In some Provinces, as soon as they are returned home from church, they have an entertainment, and all their kindred, friends, and guests, bring their presents, and lay them in a large basin that stands before the new married people, the violins and other musical instruments playing briskly; in others, they make their presents the day after the marriage, and in some again it is not customary to present at all.

The bridegroom sits not down to the entertainment with his friends, but stands behind the bride, who is in the

most honourable place, he being obliged to serve her, and see everything accommodated for her in the best disposition and order. After the feast he leads her to dance, the young men and the maidens continue dancing, while the married men and women after a convenient time, attend the new married couple to the chamber where they are to lie. The bride uses some entreaty before she suffers herself to be undressed, but after a little resistance, pretending to submit by force, is delivered over to the bridegroom to consummate the marriage, and to gain, as they call it, her dowry; in some places the poor bride has not the liberty to go to bed when she pleases, because they tease her first very much, and oftentimes after she has been led about all *night, they give her in the morning to her bridegroom, who pays some money to the bride-men for her.

The next day the new married receive the compliments of all their relations and friends, and likewise of their neighbours, to whom it is customary to make some entertainment. At Paris, the bride receives the visits dressed, and upon her bed, and by candle light only; but now the greater part of persons of quality there, privately marry in the night, and without any ceremony.

---

* This is good reasonable practice; because the hunting the woman down takes from her natural vigour, and makes the man a more equal champion in the lists. In some parts of France, the bride and bridegroom are put to bed, and look up while the company dance, and after they have been in bed about two hours, the company re-enters with a sack posset or hypocras, and all sitting round the bed, drink and laugh, and joke with the new married couple: and this is done out of complacency to the man, to get him a breathing-while.

The Spaniards* use in a manner the same rites as the French and Italians, but have besides a custom which they retain from the Moors, who were long time masters of their country, to expose to view the morning after the marriage, out of a balcony window, the sheets in which the new married lay, to testify the bride's virginity, calling it in their language, " La Verginidad de la Mucher."

Formerly the Germans married none but those of their own nation, to keep themselves †free from the interests of other people. They married not their daughters until they arrived to a competent age, and their young men were backward enough in their amours, from whence it came that the children of two grown persons, and strong in their perfect age, were large and robust. They observe still not to marry their sons but to women that are lusty,

---

* As the Spaniard is a very tenacious man of whatever is a custom; so we cannot wonder much if he is proud of these spoils, and exposes the trophies, these ensigns of his fortitude; nor can I call them indecent either, because it was a law of Moses, and therefore from God himself. But since there is no longer that obligation of keeping their tribes entire the Spaniard I should think might wave this undelightful spectacle; for admitting the worst, there is not more difficulty for a woman counterfeiting this than her maidenhead: so that this ostentation is not a proof of the woman's virginity, though it is doubtless a great one of the men's vanity.

† If they kept themselves free from the interests of their neighbours, they likewise deprived themselves of the benefit of their friendship. And being forced thus to marry amongst themselves, a young man had not so much room to push his fortune, but was obliged to marry into such and such a family: and to make some sort of amends, they sneakingly expected a present from all their relations, as some part of the French do.

vigorous, and likely to breed children well. The rites and ceremonies of their marriages are like those of other nations in Europe. Only they have this singular among them, that the young women which are marriageable, wear at the marriages of their companions, crowns of gold or flowers, which are not used by others. All the guests make some present of a jewel or money, either gold or silver, which offerings are put into a basin, set near the bride, who sits among the women at table, and this is always attended with some words of excuse. There are also some free marriages, where rich persons are at all the expense, and others, where everyone pays for himself, and these entertainments last at least three days, during which time, the new married are attended by great numbers of persons, insomuch that an artisan shall have oft-times more than sixty of his own rank that shall bear him company, for the more he has, the greater reputation it gives him. Persons of honour and quality use to give the next morning after the consummation of the marriage, their bride a chain of gold, or some other jewel, in recompense for her lost virginity, and this regale or present is called " Morgengal," because they give it as soon as they rise.

If any woman marries a man after she has been enjoyed by him, she goes early to church without any music, and sometimes, especially in the country, all the neighbours having crowns of straw, accompany her and the bridegroom to church. In many places the bride is obliged to renounce all the rights of her family, which is done by throwing straw into her parents' house; and if the bride cries not when she is married, that gives suspicion of her chastity; so to prevent such a censure, many use art to make tears come.

The Franconians observe in their marriages to have their bridegroom walk between two persons, drums and trumpets going before, and the relations and friends follow him two and two to the door of the church, where they stay and wait the coming of the bride; before whom some singers walk with many maidens, and after her follow a great number of women wearing long mantles of black cloth, which are fastened about their necks by silver buttons, and contract marriage in the presence of the priests according to the usage of the Roman Church.

In Poland, and especially in the countries of Prussia, Samogitia and Lithuania, the young women do not marry before the age of twenty-four years, or at least not before they have wrought with their *own hands cloth and garments to present everyone that attends the bridegroom to church. When the father seeks a wife for his son, he considers neither beauty nor fortune, but only her †manners, whether she be of an agreeable age, if she has a body likely to conceive and bear children. Having found

---

* How unhappy would the English ladies be, if reduced to so severe work by these Pagan Institutions; not marry until twenty-four years of age? Why we have many that are grandmothers at that age! And not to marry until they have wrought so much cloth, this is more execrable than the other; we should not have ten women married in England in four and twenty generations, though only the bridegroom's brothers went with him.

† We should not have so many scandalous trials and divorces if our parents would be thus wise, to encourage us to love virtue and the inward riches of the mind, and value a woman for her goodness, not her knick-knack graces. Beauty is a good accident in a wife, not always material; for a nice appetite shews a weak stomach, therefore it is that we are so effeminate, we must have sauce.

such an one, she is taken away by some of the bridegroom's kindred, after which they apply for the father's consent to complete the marriage. These people retain still many relics of Pagan superſtitions: for in the functions of matrimony, they make the bride go three times round the fire, then sit down, wash her feet, and with that water ſprinkle the bed and all the moveables that belong to the new-married couple. They anoint the bride's mouth with honey, cover her eyes with a veil, and so lead her blindfold to all the doors of the house, which she muſt ſtrike with her right foot. They throw wheat, rye, oats, barley, rice and beans at the doors, saying, that the bride should never want any of those grains if she continue to be devout in her religion, and takes care of the affairs of her family. That done, they take the veil from before her eyes, and have a banquet; but at night, when it is time to go to bed, they dance and cut off her hair, then some of the women wrap her head in a white linen cloth, which she may wear until she have a son born, for till then she is called a girl. Laſtly, she is taken to her chamber, where after being jocularly pinched and beat, they deliver her to her bridegroom, whom they give to eat goat or bear ſtones together, inſtead of sweetmeats and other delicacies, which they are of opinion, help procreation, and therefore in their marriage feaſts, they have no flesh of any creature that was *gelt.

In the island of Goa, the Chriſtians that marry never see their brides but at church, and without speaking to them.

---

* For the same reason I would have no meats at those nuptial entertainments that were of horned beaſts: the omen might be as good, and as infallibly happen.

When she gives leave, they go with a priest to her own house, where they make a solemn promise of matrimony. After this the bridegroom may visit her, but he is not suffered to be alone with her. Indeed there are some who will not be content to see their brides in *a church, where they know they are artificially dressed and painted, therefore go and observe them at home, to view them better, and it is the custom that after they are married, they never †paint, nor dress fine more. The matrimonial offices are ordinarily performed after noon, and then they go to church in great splendour. The bridegroom shall be sometimes attended by eighty or an hundred men on horseback, all fine and glorious, besides relations and friends of both parties who assist there. The bride is likewise accompanied with other women, and many litters, and little coaches full of her relations or friends. She is led by two of her nearest a-kin, as her husband is by two of his. When married, they are brought home in the same order, with the sound of trumpets, cornets, and other musical instruments, every one as they pass by throwing flowers, sweet waters, and comfits upon them, which are gathered up by the servants that wait on them. When they are at the door of their house, the new married enter with their friends and nearest kindred, those which stay behind are thanked for the honour they have done

---

* It is a great disappointment to a fond lover to wake and find that an old ugly hag is in his arms, which he thought an angel when he went to bed.

† When the fish is caught away with the net. However this is pardonable, and I may say commendable too, not to endeavour the pleasing everybody, when you are sure of a husband of your own. I wish the English ladies would repent so soon.

them, who out of gallantry ride up and down in the ſtreets, and have tilting with lances of light canes (being very skilful at throwing them) combating with oranges and lemons, in ſight of the new married, and others that get into the balconies to see the diversions. That done, they all alight from their horses, and are taken into a groundroom, where they are treated with all sorts of fruits, sweetmeats, and wines. After they have taken their leaves, the entertainment of the relations begins, which never laſts long, because it is the custom in these Countries to go to bed before sun-set. The new married without other ceremony, retire to the chamber provided for them.

The Sclavonians of the Republic of Ragusa join not in alliance, but with persons of their *own rank, *i. e.* the noble with the noble, insomuch that a gentleman cannot hope for a citizen or ſtranger, because he may not bring into his family ſtrange blood less noble, which would be to debase it. Therefore the number of noble families is so lessened, that there are scarcely twenty or twenty-five that have the government of their public affairs. However, if any of the nobility desires for the intereſt of his

---

* This piece of policy has ever had unhappy effects at the long run: for it circumscribes a young man's affection, and frequently reduces him to be an unhappy husband, and a poor parent. The Spaniards are of this proud happy temper, which reduces noble families in process of time to beggary. In England, subſtance on the one side and honour on the other, make a very good alloy: and vanity of the citizens from time to time, buoys up the sinking nobility. It is by so much the more to be encouraged, as it partly heals up that mighty breach, which mutual pride creates between the disproportions of their qualities.

family, or for any other end to take a foreigner to wife, provided she be noble, and of the country which extends from Zara to Cattaro, and not otherwise, he may do it, and if she have two thousand ducats of gold for her portion. As to the marriages in the country, they are thus regulated by a decree, and particular laws, that have assigned a thousand ducats of gold for the young man, but that is not so strictly observed, for their are many fathers give their sons four, five, or six, nay, so many thousand ducats as may answer the portions of the wives they marry. They make their provisions in *ready money, and a man is not allowed to see his mistress before the contract be established, having then free liberty to visit her, but before their marriages are actually solemnized they make no presents. When a young woman is married, she may wear silk for a month to distinguish her from others, that wear only cloth, and the ladies, after marriage, are obliged always to wear at their feasts a cup lined with red, to distinguish them from †tradesmen's wives.

The Flemings, and their neighbours, are very ready to marry with strangers, upon any overture: but among them it is a thing of the greatest shame and reproach for a

---

* Married people have one singular advantage by this ceremony: for as they may not always receive so much as they expected, yet they have none of the vexations of law suits, in forcing parents to pay what they were but too forward in promising. And such unhappy disappointments have frequently tended to the ruin of the young couple's fortune, and the utter destruction of their peace at home.

† Such a garb in England might be sooner proved convenient, than the woman brought to comply with it.

young man to marry an *old woman, or an old man a young woman. The common people never arrive to marry a gentlewoman, nor does one that is noble ever marry a commoner, and it is never seen, as in France, that a master marries his †maid, or a lady her servant. Then gentlemen distinguish in their esteem the oldest daughters, though they make them all equal in their fortunes, and often refuse their ‡eldest, when they would be glad to marry any of their other daughters.

---

* As this would be a great baulk to younger brothers amongst us, so to make it less odious, we have found out more reasons for matrimony, than barely propagation.

† This is the benefit of the English, that with a little management and a propitious planet, a servant maid may hope to be a lady, and a waiting woman a countess.

‡ Many men have repented of this superstition, of disposing their daughters according to their seniority; for the sister I like best, is fittest for one to marry, not she that was born first.

CHAP. III.—*The Customs of the Lutherans.*

THE Lutherans have their marriages celebrated in the church after the manner of the Romanists, and go thither in great pomp and solemnity to receive the matrimonial benediction from one of their priests and ministers. In Argentina, and the country round about, when any young man makes love, he declares his affection to his mistress by letter, or some other way, after which he goes at night with some of his friends, and a great number of torches, to give her a serenade; and this being continued two or three nights, if she looks not out at the balcony, he may be satisfied his gallantry is not accepted, and that he shall not succeed; but if she appear, he may then go and discourse with her in the evening, but in the presence of her servants. When the marriage is agreed, if the trumpets sound on Mondays and Wednesdays, they give notice of a marriage, and at break of day, and that it is of a tradesman, for those days are peculiar to them, and the gentlemen and ladies are married on the other days of the week. There are also some free marriages, where all the expense is defrayed by the new married, when in others everyone pays his *share.

In Saxony, when one of quality marries, the young gentlemen, with the ladies of the neighbourhood, go without being invited to the wedding feast, which he is obliged, according to the custom of the country, to pre-

---

* There is something of generosity in making merry with one's friends, when it is done not at their expense, and everyone may expect a welcome that comes to pay his club.

pare plentifully. The gentlemen ſtrictly observe not to marry with tradesmen's daughters, or those of the commonality, how rich soever they are, because that brings a dishonour upon their families, and if anyone without considering his quality marries a commoner for her fortune, he runs a risk, besides the infamy, of being *killed by the other gentlemen.

Among the Goths, Swedes, and Danes, many ceremonies are used in their Marriages; for after the parents of the young lady are informed of the qualities of him that seeks her in marriage, the father presents her to him in these words, "I give you my daughter to be your wife, to honour you, to take part in your bed, to have the keys of your †house, and the third part of your goods, moveable and unmoveable." Then they add other religious ceremonies, attending the bride to church the day appointed, with a great number of torches, from which hang little cords and silk ‡ribbons of divers colours.

---

* This is pushing their resentment to an unjuſtifiable outrage: for if every man was to be murdered for an imprudent action, they would quickly repent of their severity. Besides, the honour being conferred by the father, and not by the mother—it is there that we ought to be moſt curious. All wise men valuing themselves as the children of such men, not such women; not but that to be well born on both sides, is the more preferable.

† She being a good housewife, is the next essential quality to that of being a virtuous woman: though somewhat out of fashion of late years, as well as the other.

‡ From this decoration of the torches, we may probably conjecture that we retain the cuſtom of wedding favours, though we have abolished the procession of lighted tapers, as being a remnant of Rome in her prevaricated ſtate.

When the bride is to be given to her husband, she goes to a bath in company of several women, those of her own age go before her, and carry in this procession vessels of beer, or wine, cinnamon, sugar and cakes, for their refreshment and entertainment. When they come out, they have all garlands of flowers, and only the young women sup with the bride. The gentlemen marry not, but with those of their own quality; and among the common people, the parents and friends present the bride with a *pig, sheep, or cow, and the bridegroom with a colt, dog, cat, or goose.

In †Livonia, when the bride is led to church, she appears with a crown on her head of silver gilt, and very high, and all the women and maids walk before, covered over in mantles and long red veils, genteelly dressed.

---

* Though there may be somewhat of analogy in these presents to the bride, yet a dog, a cat, and a goose, are not very good omens I should think: for to live like a dog and cat together, is not what the man proposes, and if he expects nothing better, I am sure he is a very goose.

† Livonia is a great province of the kingdom of Poland.

Chap. IV.—*The Customs and Ceremonies of the Calvinists.*

AFTER the Ceremonies and Customs of the Lutherans follow those used among the Calvinists of Geneva, the Dutch and others of that opinion.

When the parties have consented to marry, they join hands, and plight their troth before one of their ministers, and at such meeting, it is usual to make them drink. He that officiates takes *two glasses, which he receives from them, mixes the wine out of the one into the other, and gives the bridegroom's glass to the bride, and her's to him; after which the bridegroom puts the ring on his bride's finger. But before they marry, the minister ought to publish in the church the banns of matrimony, three Sundays successively, to know if there be any impediment; and after this publication they have a license from the first syndic of the place to marry. Then the bride goes to church with her relations and friends, wearing a garland of flowers on her head, and a nosegay stuck in her breast, led by two young men of her nearest kindred, attended by virgins that follow, with the rest of her relations, friends, and guests. When she comes out of the church she is led to her husband's house by her nearest

---

* The two glasses shew both parties ought to bear a proportion to each other, in all the goods of fortune. The mixing their wines implies the mystical coalition in matrimony, of their two becoming one flesh; the exchange of glasses is to give us to understand, that as one participates of the other goods, the other ought reciprocally to receive a melioration in their circumstances from the other. The wine carries under it a shadow of plenty, joy, and comfort.

relations. The widows that marry have not the garlands of flowers on their heads, but only the nosegays, and are led by other widows, their cousins, or friends.

The inhabitants of Frisia, formerly sought not after riches, only a beautiful and virtuous woman, and of the same rank, so that often a gentleman that was rich, married a young woman without a fortune, and only valuable for her beauty and virtue. Now they seek for riches and *high birth, as well as other people. The bride goes to church with a crown on her head, a great number of young girls going before her; they marry after the manner of the other Calvinists, and the office being ended, entertain those invited. Among them only the relations present the new married, who esteem themselves obliged according to the value of the presents. All day they dance in the bridegroom's house, to divers instruments of music; the next day the bride appears with her head covered, and gives all her guests a glass of wine to drink, or other liquor, to signify she is become mistress of the family. All the Hungarians are of opinion that he who marries not a virgin, shall never have happiness in his marriage, therefore they scarce ever marry widows whose

* Not to subtract from the glories of a noble birth on the woman's side, I wish many would but weigh the unhappy consequences of such union, and the unfortunate as well as very frequent shipwrecks in gentlemen's estates; this would deter a cautious man from linking himself so unequally; for as pride and vanity, ostentation and perverseness, make up the general essence of woman, a birth on their parts any way superior to the man's circumstances, must be his undoing: because, what would be noble for a gentleman's wife, would be but very mean for an earl's daughter: thus the necessary part of such a woman's grandeur, must sink a private man's estate, though considerable in itself, for vanity is the last thing that dies in a woman.

condition is odious to them. Besides, if after marriage they know their wives have been in love with others, they not only lose their affection, but that often makes them resolve their death.

The great persons in Hungary marry their sons very young, and oft from the cradle conclude their alliances, for the maintaining friendship; and when their sons arrive to an age to consummate the marriage, they are obliged to observe what their parents have contracted for them, to prevent disgusts of very fatal consequences.

In Scotland, the lords of towns and boroughs, had a right to lie the first night with the bride their vassal, but that is now out of use, and the new married buy it off by a sum of money, to which end they have a law abolishing that privilege.

The Irish seldom marry but with *verba de futuro,* and almost never with *verba, de presenti,* whence separations are frequently seen for the smallest causes, the husband seeking a new wife, and the wife another husband, so that a certain and true marriage is not to be known during life. Hence arise controversies about the possessions of their estates, murders and mortal hatreds. The women that are turned off and forsaken, go to those esteemed witches, who they think are able to make the new wife barren, or bring upon her dangerous maladies. The women present their lovers with bracelets of their own hair. The Irish that inhabit the mountains, marry their daughters soon after they are past *ten or twelve years of age.

---

* How many of the English ladies would vote for such an Act of Parliament; they would throw up Magna Charta for it.

CHAP. V.—*The Customs and Rites of the Greeks.*

WHEN the Greeks marry, the bride is obliged to let her husband see what her fortune is; and the bridegroom to do the like, and this in the presence of many relations and friends; the men sitting about a long table, the woman on benches raised behind it, like an amphitheatre. When the bride receives the presents from the guests and their relations, she sits with a gilt crown on her head, on the midst of the Gineco, that is, the woman's chamber. All that are there, after they have drunk Malmesie wine, and eaten some sweetmeats, go to take the air, and return at night to supper; and the new married lie together, without other publication in the church, as the Roman Catholics use. The next day, if the women find in the bed any signs of a lost virginity, they make a great feast; but when that is wanting, they say nothing, the bridegroom sending back the bride to her relations and friends: and if the magistrate be a Turk, he is engaged by some present, not to force him to keep her. Those Greek women that marry any Frenchman, Italian, Spaniard, or Turk, are excommunicated for some time, that is, not admitted to acts of communion: but they may in the mean time, be present at the offices of the church.

The Transilvanians and Wallachians take the young women by force from their relations' house, and do not marry them till after they are deflowered: and also repudiate them, and are divorced, for the smallest causes.

When a Moscovite will marry his daughter, he chooses a young man to his liking to whom he offers her with a portion. If he accepts her, the father treats with his relations. The young man may not see his mistress, before the day of marriage; but his relations earnestly enquire if she have any *infirmity. The mother of the bride makes the same enquiries of him. The wedding-day, the young people are plentifully entertained before marriage, together with their relations and the priest, and then go to church. As soon as they are there, the priest asks for some bread, according to custom; and when he has it, performs the office of joining them. He speaks first to the bridegroom, and demands of him, "If he will marry that young woman there present?" If he answers Yes, he asks farther of him, "Whether he will treat her ill in words and deeds?" to which the bridegroom answering No; he demands of the bride "If she will marry him, govern his house, and be always faithful?" When she has answered Yes, they have both crowns of wormwood set on their heads, and he gives them the benediction. Then he drinks their healths in a gilt wooden cup, in which the new married likewise drink; and the cup is thrown to the ground, and broke and trod on, with imprecations by the bridegroom, "let them be so trampled on, and confounded, that maliciously endeavour to create ill-will, and do ill offices betwixt us." The Moscovites bear great respect to their wives, as long as they are well-pleased; upon every †light occasions they

---

* Where lovers, if we may call them so, have so slender a knowledge of each other, it is but common justice to grant them a writ of inquiry, at least.

† The civility of their usage, proceeds from the love the men

are divorced and repudiate them; as they may do for barrenness: in which case, the husband having continued single for six weeks, may afterwards marry again. Widows may marry a second time; but the third brings their virtue in question.

---

bear themselves; for he can never love a woman very well, that can resolve to part with her upon every occasion.

Chap. VI.—*The Customs and Rites of the Abissines.*

THE Schismatical Christians of the Kingdom of the Abissines have many wives; and every one marries at pleasure, without scruple. The men are obliged to *present their wives, instead of receiving portions with them. The ceremonies used in their marriage are these: the bridegroom and bride sit before the church door, while three priests walk three times round them, singing *Alleluja*. Then they cut off some of their †hair, which they dip in water sweetened with honey: then lay the bridegroom's hair on the bride's head, and her's on his head, and sprinkle both with holy water. After this ceremony, they have a great feast, and attend the new married home, where they are shut up a month. When the wife goes abroad, she has her face covered with a black veil, and that she wears six months, unless she be sooner with child. Some others use the same ceremonies and also incensings; and the priests discourse to the new married, of the indissolvableness of matrimony; and then give them the Communion and Blessing.

---

* The liberty of having many wives renders them but so many under spur-leathers of titillation, and therefore worthy of some gratuity; but where a man is to have but one, the woman ought indeed to bring a portion, to make amends for the loss of his liberty.

† The ceremony of exchanging their hair, is but another fancy of the same invention with mingling the bride and bridegroom's wines: honey is a figure of plenty.

In Central Africa the picture is no more pleasing to the eye of the philanthropist. Females seem to be regarded as the property of the sovereigns. For instance, in Wawa, the pomp of the sovereign consists chiefly in the multitude of his wives—and one writer says " it was the boast of the king of Eyeo, that his queens, linked hand in hand, would reach from one end of the kingdom to the other." These ladies, however, are in a very different situation from that which in Europe is suggested by the word queen: SLAVE would be more appropriate, so grovelling are the services of every description exacted from them. They act as body guards, perform the most menial offices, and are seen in every part of the kingdom, carrying on their heads heavy burdens from place to place, favoured only with an exemption from tolls.

Chap. VII.—*The Ceremonies of the Copticks.*

When the Copticks, who are Schismatic Christians, the native inhabitants of Egypt, marry, the friends and relations of the bridegroom first wait upon him, then the bride, and thence to church where they are married, having many torches and lighted candles, singing all the way hymns in the language of the country, and striking little ebony tables with certain hammers of wood, which among them serves for music. This ceremony is ordinarily after the Midnight Prayer, or as the Roman Catholics speak, *Matins*. Being come to church, they take the bridegroom into the choir where the men sit, and the Office is sung, and the bride is set among the women. Then the priests and people begin some prayers, with hymns, which last a long time, and towards the end, he that officiates goes near the bridegroom, reads to him three or four prayers, and signs him with the sign of the cross at the beginning and end of every one; then makes him sit down on the ground, his face turned to the *east, and holding a silver cross over his head, he holds it there till the prayers are ended.

While this is done in the choir, the Sacristan having placed a seat without the choir, makes the bride sit down with one of her nearest relations, and the priests conclude the prayers in the choir, which are called *Le Oranzioni di Nodo*. He that officiates, dresses the bridegroom in a long

---

* For some such like reasons, if not the very same, as we build our chancels towards the east.

white garment, reaching down to his ancles, binds his reins with a girdle, and puts a white cloth on his head. Thus habited, leads him to the bride; and placing him near her, covers them both with the †same cloth; laying their heads together, anoints both their foreheads with oil, and the joints of their hands. Then he joins their right hands, and reads aloud to them the exhortation which contains the duties they are mutually obliged to; and with these prayers and ceremonies, concludes the solemnity of the marriage; which is called *L'Incoronatione delli Sposi.* Then follow the *Lauds;* after which, *Mass* begins, and both communicate; and that finished, they are accompanied home.

---

† This mystically implies, that we must now live under one and the same roof, and conceal each other's failings from the eyes of the world.

Chap. VIII.—*The Rites and Ceremonies of the Sabeans.*

THE Sabeans, or the christians of St. John, that live on the confines of Persia, next Turkey, may have two wives according to their laws, which seems to be a mixture of Christianity, Turcism, Judaism, and Paganism. The ceremonies of their marriages are very short. The parties meeting together at church, in presence of their relations and friends, the minister makes the bride swear before the women that she is a virgin; after which, his wives search her, and make their report. Then the minister baptizes both; and making them turn back to back, reads some prayer, and so they are reckoned married, and carried back to the bride's father, where they feast according to the custom of the country.

The ministers have the same liberty to marry, as their laicks, *two wives; and their sons, if sixteen or seventeen years old at their death, succeed in the ministry; for want of whom, the next a-kin have that dignity.

---

* These ministers have indeed much the advantage of ours, but wonderfully of the priests of the church of Rome. If their ecclesiastical preferments were all of them equal to this privilege, abundance would be tempted to go there.

CHAP. IX.—*The Ceremonies of the Christians of Colchis, or Mengrelia, the Georgians, Circassians, and others.*

THE Christians of *Colchis, †Georgia, and ‡Circassia, and their borderers, almost the same in religion with the Sabeans, or Christians of St. John, celebrate their marriages in this manner. If the bishop or priest be not in the church when they go to be married, which is done upon sudden resolutions, they go to their houses, the place being very indifferent to them, the minister has two §crowns which he puts on their heads, with these words, used according to the person: "Let the servant of God, N, be crowned by the servant of God, N. Then he sews their ||clothes together; gives them a glass of wine, of which they both drink; and cutting the thread that held the garments, all the ceremonies of their marriage are ended, though no consent be then declared on either side.

---

* Colchis, or Mengrelia, is a province in Asia, in Georgia, towards the north, and the Euxine Sea, which bounds it on the west.

† Georgia is a great country in Asia, lying between the Caspian Sea to the east, and the Euxine to the west, and bounded on the north by Circassia, Comania, and all the dominions of the Czar of Muscovy; and on the south by Schirran, a province of Persia.

‡ Circassia is a vast space of ground, extending from the Cimerian Bosphorus, and the fens of Mæotis on the eastern shore of the Euxine Sea, for 500 miles; and reaching 200 towards the north.

§ To shew them marriage is honourable.

|| This can be no other than a representation of that strict union that is now made between them by virtue and power of the priest.

The Circassians use no other ceremony, than only the promise which is made before witnesses, to be faithful and not to take another wife as long as the first lives, unless compelled by some *weighty motive.

In the island of Jeso, the women are said to be very reserved and circumspect—they are watched with great jealousy by their husbands and fathers against the advances of strangers. The lords of creation in this island are permitted to have from four to eight wives. Among this people, adultery is punished by cutting off the hair of the offender—this, perhaps, may appear a very trifling penalty as the retribution for so serious an offence; but, were the crime considered as disgraceful as in our own happy and enlightened country, any mark or sign that should constantly expose the guilty criminal to the scornful gaze of her acquaintances, would be regarded a severer chastisement than even solitray confinement within the walls of a dungeon, where the offender would not meet the disdainful rebuke of society. Such may be, and probably is, the design of the custom in Jeso in relation to this matter.

---

* Whenever a man is inclining to be willing to part from his wife, he rarely wants wit enough to fix a reason or motive weighty enough, too. One benefit accrues by this liberty, viz.: That the wife is obliged to carry herself very dutifully for fear of giving a motive.

MARRIAGE CEREMONIES AS NOW USED IN ALL PARTS OF THE WORLD.

PART II.

THE RITES OBSERVED IN THE MARRIAGES OF THE MAHOMETANS.

ALL the Turks may have four lawful wives, and as many more slaves; nay, as many as they can maintain. Those slaves are free, by whom they have a son; nor can their masters sell them any more, but may give them away. All their priests may marry, excepting the Dervises, that are like the religious in the church of Rome. The Turks may turn away, and take their wives again four times; and may not only marry those who are a-kin to them, but the nearest, concluding, a double tie makes the friendship *stronger. When they have a mind to marry, the nearest relations on both sides meet together, to agree the dowry the husband shall give his intended wife; for parents give †nothing to their daughters, as was

---

* They may imagine that according to our old proverb, *The nearer a-kin, the deeper in:* but this is positive, that if their mutual affection is not great enough to constitute their felicity, the nearness of their relation will have little or no influence: but rather on the contrary will make the breach so much wider, for the sweetest wines make the sharpest vinegar.

† This makes women desirable only for themselves; whereas a great fortune exposes a woman to the treachery of those who are most about her; and such clandestine matches rarely meet with any content. For he that runs away with a woman, only because her fortune will repair the ruins of his estate, having no other consideration than what she has, he seldom regards what she is.

also observed among the Christians of the East. This being done, the man sends the father of his mistress, or her next relation, the sum agreed, that part may be laid out in the clothes and household furniture, according to the quality of the persons; and the rest left in her hands, or her relations; without whose consent, he can never pretend to any disposition thereof. However, most fathers contribute to the charge of their marriages. And that things may be done with the greatest decorum, the care of all the preparation is left to a friend of the bridegroom, who is called Sagois.

The bride continues always covered eight days before marriage; and she is not to be seen otherwise, so much as by the relations of her intended husband, who goes about all the while, with a friend, inviting his relations and friends to be at his wedding. Those that are invited, send their presents the day before, according to the degree of the persons: and the same day the bride *bathes and is washed by two or three women, with great care; which action is so solemn among them, that when she goes to the bath, her nearest relations walk before her, with lighted torches in their hands. By means of dust, which they call elcana, they make the hair of the bride †red; as also her nails, the palms of her hands, her feet, and her heels.

---

* Bathing is so frequent amongst the Turks upon every occasion, as well civil as religious, that it would be wonderful if they had omitted it in these solemnities.

† No colour is more glorious, though green is more delightful. Most of the eastern people were of opinion that yellow hair was

The marriage-day being come, the bridegroom sends a present to the Cadis or Judge, desiring his advice about the dowry he gives his bride. That done, the Sagois, his particular friend, accompanied by all the guests, with a great number of musical instruments, drums, pipes, and trumpets, goes to the bride's house: being come thither, he is entreated with his company to sit down; and after a banquet, the bride's father takes her by the hand, and delivers her to the Sagois, who presently sets her on horseback, and carries her to the bridegroom's house: all the relations and guests follow her, and after them carts and horses that carry the *furniture. The bride rides with a veil over her face, and an umbrella over her head; having on each side her servants, chambermaids, and nurses. In the meantime, she salutes all she meets by the way, bowing her head, which women never do, only on that day.

When she is come to the bridegroom's house, she gets off her horse, and he receiving her, carries her, with the other women, into a chamber distinct from that of the men; where, after supper, the ball begins. When every one is withdrawn, the Sagois takes the bride by the hand, and leading her to the bridegroom's chamber, delivers her to the Eunuchs, that look after her till he comes. When he is with her, he takes off her veil at first, then all the rest

---

most beautiful; and we see the best draughts of Venus are with yellow hair. But to make that and their nails quite red, is merely because it is something charming amongst them, and therefore thought as necessary as it is ornamental.

* Which has a double meaning in it, being done for security, as well as ostentation.

of her clothes, she pretending some resistance, especially at the laſt. The next day the Sagois makes his compliments and jeſts with the bridegroom, while the bride is taken by her relations and chambermaids to a bath, where they wash her all over again.

These are the ceremonies used by persons of quality: the ordinary people do it with less pomp and noise. The Turks may marry their ſiſters, provided they begin with the eldeſt: for if they begin with the youngeſt, they cannot marry the others.

The Arabians formerly took their wives for a time *certain, expreſsly agreed; and that there might be some show of matrimony in their contract, the wife gives her husband for a portion, a bearded arrow: however, she was to leave him at the time limited. This proceeded from the great desire that reigned in both sexes, equally delighting all their lives in change; insomuch that a woman has been married in one place, was brought to bed in another, and bred up her children in a third, without ever enjoying any repose.

Those of †Arabia Fœlix had their wives in every house

---

* The knowing it could not reſtrain them no longer than a limited time, the bond was so much the less insupportable, as they were sure of a discharge after a term of years prescribed.

† Arabia is a very large country in Asia, and is divided into three parts: Deserta, which is the leaſt of all three, and lies moſt north; Fœlix, the greateſt of all three, and lies extended to the south and eaſt, and is encompassed on all sides by the sea, except towards the north, where it bounds on the other two Arabias; there are in it many kingdoms, and great cities. Petraea, or Stony Arabia, lies more weſt.

in common, who lay with the moſt vigorous. He that came firſt, left his staff at the woman's chamber door; which was a sign that place was taken up. It was eſteemed adultery, lying with a man of another family.

Now the Arabians marry as many wives as they please, without rejecting any, as the Turks do; but buy them, and only observe never to take any of that is not of their family or tribe. As to other formalities, they observe the same ceremonies in their marriages to the Turks.

When the Persians make love, and are willing to shew their miſtress that they are very affectionate and faithful, they *burn themselves on some part of their body, by setting fire to their clothes, so that the burning may be visible, and in this manner present themselves to them! who, if they accept them, have so much pity as to send fillets and scarfs of silk, to wrap up their sores: all those are always moſt eſteemed, that put themselves to the greateſt pain. They marry many wives, which they may part with. The nobility have as many as they please; but the commonalty exceed not seven. The day appointed for the marriage of any great person, his relations

* If women were not to believe our love, till such times they had these infallible marks of a distinguished value and eſteem; I fear they would languish out all their youth in a vain expectation: for men will swear and lie, and curse themselves faſt enough; but for a red-hot iron coming near their flesh, to demonſtrate their integrity and passion, we humbly and as heartily desire to be exused. If it went no farther than throwing a wig in the fire, burning a hat, or cutting off the lappet of a coat, we might, peradventure, not ſtick out at such a proof of our affection, but for one ſtep farther, excuse me is the word.

and friends get together at his house, dressed in his liveries: others that are not such particular friends, are dressed as they please, but as fine as they can. The bride goes from her house on horseback, with her relations and friends also on horses, with many singers before. The bridegroom comes likewise from his house in the same order; that is with a train of his relations and friends; and the two troops being met, they go together to the bride's house, where they have a ball. When it is time to go to bed, two men conduct the bridegroom into the bride's chamber, who comes in another way: the company continue dancing; and about midnight an old woman comes into them, with a cloth having the signs of the bride's virginity; which being presented to the bridegroom's relations and friends, they appear well contented: but when these cannot be shewn, some old women take the bride from the bed, and the bridegroom rejects her in the presence of the company, after he has paid her a small sum of money; and then her parents carry her home in great affliction.

The inhabitants of the Islands of *Cambaya, Palendura, and the †Maldives in Asia, observe this peculiar ceremony in their marriages. When the parties are agreed, the bride sends two of her nearest relations by her father's side, who are authorized to represent her. These with the bridegroom go before their Minister, called Pandiaro, or Naiba; who takes the bridegroom by the hand, and asks

* Cambaya is a kingdom in the East Indies over against the Isles of Borneo; bounded on the west with the kingdom of Siam, and on the east with that of Conchin.

† The Maldives in Asia are certain islands, vast in extent, and incredible for number.

him if he will marry the woman proposed, and on the conditions offered. He asks the bride's friends the same: and after consent declared, the usual ceremonies are performed in presence of the relations, who are witnesses of this contract. They go thence to the woman, who is expecting them at home, where they are entertained and have music. Many go then to compliment the new-married, to whom they send presents; as the bridegroom does to the Pandiaro that married him, and to the King and Queen, if the marriage be where they reside. When the King himself marries, all his subjects are obliged to make him presents, as cloth, turbans, meats, fruits, and flowers.

They may have at the same time three wives, if able to maintain them, but not more: and when all are at home the husband is obliged to divide himself equally among them, and cohabit as long with one as another. The women bring nothing to their husbands, who are to accommodate them with what they want, and to be at the charge at the wedding, besides allotting them a dowry, which they call Rans. The men marry when they please; but the women are married by their parents, when they are ten or eleven years old to the first that desires them. The orphans, or those that have no mothers alive, are obliged to stay till fifteen years. The Pandiarii, or Naibi, the ministers of their temples, ask if those who are to be married be either brothers and sisters, or cousins, or whether used to call so; for if that has been at any time, though long since, such an imaginary relation is sufficient to hinder any marriage. The husband may leave his wife at any time, if she *consent;

* That is no more than reasonable; for as they came together by

and though she does *not, he may leave her, paying her dowry.

Through all the Isle of †Ceylon, men may marry as many wives as they can keep, and take them at ten years old, as in the Isles of Cambaya, and the Malaives.

The Mahometans in the Isle of Java‡ may have no more than four or five wives; but as many concubines as they please, and can maintain. The wedding day, their friends, slaves, and domestics, are richly habited, and set before the houses of the bridegroom and bride many pikes, with fringes of white cotton and red, and discharge several guns. After noon the bridegroom goes forth in this manner: four men go first, that have many sticks fastened to a pole, which others strike with little sticks:

---

consent, so when any considerable variances happen and they find themselves disappointed in that mutual felicity they proposed by their union, both parties being agreed, they ought to live asunder, who cannot be happy under the same roof.

* It seems nothing but covetousness makes the woman's consent necessary: for if he will part with his money, he may at any time part from his wife. What would some of our countrymen give to procure such an Act of Parliament? The Speaker of the House of Commons would get more for such a bill, than all the naturalisation of the French refugees.

† Ceylon, or Zeilan, is an island in the East-Indies, of an oval form, 650 miles in compass, and contains nine kingdoms; the principal of which is the kingdom of Candie, in the middle of the island.

‡ Java is a great island in the East Indian sea, 200 leagues in length. It is divided into nine kingdoms, the greatest of which is Bantam.

these are followed again by others, who carry long drums, which they beat either with ſticks, or their hands: after these, others ſtrike againſt ſticks tied about their necks; and of them there are often ſixty, eighty, or an hundred, according to the condition of the bridegroom: then you ſee others again with peacocks' feathers and horſes' tails; and they followed by thirty or forty armed with ſhields, darts, and ſwords, who from time to time ſtop in the ſtreets to ſtrike together, or dance, for the diverſion of the ſpectators: there are others with drums and ſticks followed by thirty young women, richly dreſſed, ſome carrying flowers, other pictures, little gilt boxes, moveables, and habits of all ſorts, to preſent from the bridegroom to the bride. The women follow immediately, who likewiſe carry divers pieces of houſholdſtuff. The bridegroom is on horſeback, richly dreſſed, having two of his moſt intimate friends riding on each ſide of him; and a great number of perſons invited to the wedding, make up the ſhow. When they are come to the bride's houſe, all the drums ſtay for the bridegroom at the door; and the men that carry the arms, make a lane for the women that have the furniture; after whom, the bridegroom arriving, he diſmounts, and then the bride appears with a veſſel of water, who, on her *knees waſhes his feet; and taking him by the hand, leads him into the houſe, where they continue ſometime together: then he leading her, goes out with all the company; and in the ſame order as before, they all go to his houſe, where the bridegroom enters firſt, then all the gueſts, who are entertained at the marriage feaſts for three days together.

---

* This humble proſtration ſhews the abſoluteneſs of the huſband over the wife, and her entire reſignation to him: ſubmitting even

The inhabitants of the Isles of *Molucca, that have still some relics of idolatry with the Mahometan Religion, which the Persians and Arabians have introduced there, may have as many wives as he can keep; but are so jealous, they suffer no one to see them at home; and yet so lustful, there are few that have not some correspondence abroad. He that desires a young woman in marriage cannot see her, unless all be first agreed; then he sees her, and is obliged at the same time to take his bride he †never saw before, and carry her home with him.

Those of Barbary, especially such as are rich, marry many women, which they buy not, as other Turks, but have portions with them. They retain in their marriages many rites left them by the Goths and Vandals, who governed in these parts; but are so jealous, that the married women dare scarce shew their faces uncovered to their own fathers. A man can divorce a wife for various causes, and she enjoys the same privilege, if he does not provide for her, or if he curses her more than twice. Pure

---

from the beginning to the vilest function of his vassalls: a piece of condescension which would be very much resented if proposed to our haughty dames of England.

* The Isles of Molucca are fine and small islands towards the western shore of the Isle of Gilolo, in the East Indies.

† Some may think this a hardship: but it has its conveniences as well as its calamities; though he may not like, he may not loath, and no fond impressions being antecedently made, they seem to expect nothing more than common happiness, and that prudence may procure them; whereas those exalted transports, which a violent passion promises, meet with disappointment, and that makes them miserable.

affection has but little influence in the formation of their matrimonial engagements. The preliminary negociations are conducted wholly by the parents, and very often the parties do not see each other until they are married. The husband makes a sort of marriage settlement upon the wife, and if she brings property to his use at the time of the marriage, he is not at liberty to squander it for his own benefit, a humane and liberal provision, which is sometimes found of consequence among more enlightened nations. Several days, previous to the celebration of the conjugal rites, are devoted by both parties to festivity and mirth, without seeing each other. On the wedding day, the bride is carried to the husband's house, attended with music, torches, and the firing of musketry. When she enters the door, she exercises extraordinary caution not to touch the threshold. She covers her eyes with her hands: he is now introduced to her and speaks to her, perhaps for the first time in his life. Their friends then indulge for several days in feasts and entertainments, corresponding to their rank and wealth. Many of the females, according to the invariable Mahometan custom, are strictly excluded from general society, and must see none of the male sex except their husbands; they are immured like slaves in the apartments of the harem.

In Caffraria, the female has still less influence and authority in the selection of a husband than in Barbary. The negociations are carried on exclusively between the young man seeking a wife, and the parents of her whose hand he solicits in marriage. Her acquiesence is not sought for a moment, but she is taught to regard herself as the obsolute property of her father, and makes no calculation but to accept the hand of the man who makes the purchase.

In the kingdom of Dahomy, where it is said the religion consists of an indescribable mass of superstition, we behold the same melancholy and sickening picture. The female is degraded to a level with the brutes of the field, and performs all or nearly all the manual labour; while her more than brutal husband, whose chief delight should be to protect and defend her, is usually yawning upon "the downy bed of ease." Here, however, her approbation is usually sought before she is led to the matrimonial altar. She may be divorced at pleasure, but she also enjoys the liberty of leaving her lord at any time and taking another husband. In short, matrimony amounts to just nothing at all, except downright mockery. Polygamy is sanctioned by law, while adultery is punishable.

The Moors of Morocco have many lawful wives, besides the concubines the *Alcoran* permits. When they marry, they go to the Cadis, or judge, with a notary and witnesses, and draw up the Instrument of Marriage; that is, write what the husband gives the wife; and this they call the *Codasca*, because in these countries the parents give not fortunes to their daughters, as in Barbary; and when the husband leaves them (a practice allowed), he pays them what he has engaged. They have great rejoicings at their marriages; and great expenses, especially among persons of quality, that thence comes the proverb, *Li Christiani spendono tutte le loro inchezze in liti, gl' Ebrei nella loro Pasqua, e li Mori nelle loro Nozze.* The Christians spend all they have in law; the Jews in their Passover; and the Moors in their marriages. The wedding-day the bride rides on a mule richly harnessed, and is hid in a sort of tower, made with hoops, and covered with tapestry, so that she is not seen by any one,

though through a thin veil she can see the people; and in this equipage she goes through the city, followed by many mules laden with gold, given her for her dowry. Men and women follow the mules; the *women sing, or rather howl, in a manner enough to ſtrike terror, rather than excite mirth; among which cryings are heard double drums, after the Moorish way, which make another very †odious noise. This procession ended they go to dinner, and then return to the public place; where, if the bridegroom be a man of quality, all his friends get on horseback again, and exercise with the lance before the bride for two or three hours, and then all go home.

If the bride be a person of very great quality, she rides on a camel richly habited, as before, only the clothes that hang down are silk and gold brocades, and when she has gone round the principal places of the city is brought back to her father's house, then to her husband's; where all the gueſts meet together to dance and feaſt. If the husband finds not his wife a maid, he rejects her, and sends her home with all she has brought: but if on the contrary, he finds her what he desires, the feaſts are doubled the next day. The Jews observe here the same cuſtoms.

---

* The women are only thought proper to perform this noisy ceremony, because moſt of the disputes arise through their folly, and the clamours and contentions through their perverseness.

† Nothing is more desirable than peace in a family, and quarrelling and disputes are equally odious, as they are infamous; and this mixture of crying and howling, drumming and singing, is a very natural and lively representaion of the many confusions incident to man and wife, and that little mirth and quiet they sometimes enjoy, is frequently embittered with domeſtic jars.

The inhabitants of the Kingdom of Fez, as soon as the father has promised his daughter to him that sued for her, use to get together the relations and friends on both sides, in the Mosques, where two notaries, in the presence of witnesses, write the marriage contract: then the bridegroom takes all his company to dinner: the father of the bride likewise treats his friends. When the bridegroom brings his bride home, he sends a litter covered with silk brocades; and she is attended by their relations and common friends with much music. The married men go first with torches in their hands; and their wives follow with the like. They all go to the great Piazza, where the bridegroom having saluted the father and relations of his bride, takes leave of them; and making haste, goes to expect the company at his house; when they are come, the father delivers the bride to the bridegroom's mother, or to himself, who is shut up with her. If he finds her a virgin, the entertainments follow; if not, he gives her to her relations, and they return without any.

They make three feasts in the solemnity of their marriages; the first, that night the bride is brought home; the second, the next day, which is only for the women; and the third, the seventh day, when they say the bride is made a woman; and at this her father, mother, and all her relations bear a part. That day the father makes presents to his son-in-law; as sweetmeats and sheep. When the husband goes first abroad, which he is not used to do till the seventh day, they have a custom for him to buy fish, and bring them home, and give them either to his mother or some other woman, who casts them at his wife's feet, as a sign of good luck.

Besides these three entertainments, they have two others in the father's house; one the day before the marriage of his daughter, when they dance all night; the other the day after, for the women that dressed the bride. These do their duty with much ceremony! for they adorn her head with much wantonness, cover her lips with vermillion, paint her hands and feet with a shining *black, laying on little things that will not last; at which time the bride is exposed in an eminent place, that she may be seen by all.

When she is gone to her husband's house, her friends send many large vessels, full of bread steeped in oil and honey, and often whole sheep roasted; and he invites many persons to his feast, among whom he distributes these presents.

If a widow marry, it is done with less noise: and in the entertainment they give only beef, mutton, and pullets, all boiled: the number of the guests must not exceed ten or twelve persons. The common people feast at least expense; for at their marriages they have a great wooden platter, with minced meat and pottage.

Those of Algiers and Tunis do not imitate the other Mahometans in the great multiplicity of their wives, but are content with one or two; for they are obliged strictly to observe an equality among them, and to treat them in the same manner, assigning to each of them the

* As we have our licks and paints, and white works to adorn us in Europe: they have as many decorations to adorn their brides with. Black being as great a beauty amongst them, as white is amongst us: no wonder then they study to improve their charms, and add lustre to their natural complexion, by such a hue as is taking to them, though odious to us.

same quantity of moveables and service. This hinders *not their being rivals and having cruel hatreds to one another, which descend to their children, and are often the causes of many tragedies. They are in love as others, without ever seeing their mistresses; but having obtained them of their parents, they assign the dowry, which must be accepted by them. Some days before his marriage, the lover sends his mistress divers sorts of meats, and they make a feast and ball at both their houses. In her own house the young woman sits on the ground, for in Barbary, they use no chairs nor stools; and while they dance she changes her dress, oftentimes appearing among them with her hands and arms painted, and sometimes her face covered with divers jewels. About night she is conducted with her face covered, attended with drums, and other instruments of music; and her husband takes her, and is shut up with her in his chamber, while all her relations anxiously await to know whether she be found a virgin, that they may go on with the usual rejoicings on the like occasions. The new married continue seven days at home, without going abroad, only the husband goeth forth to the bath, which he is obliged to do as often as he enjoys his wife.

The Moors of Egypt have many wives, which they keep in the same Seraglio, or Cloister, where every one has her particular chamber: but the Moors of Granada that were driven from Spain, called Moros Francos, can have no more than one wife. Those of Egypt, the

* No civil usage from a husband can reconcile two wives to each other. Rivalship will make them hate, and hatred will make them murderers. This is the misery of the man, as well as the nature of the beast.

better to assure their mistresses of their affections for them, *burn their bodies with red hot irons, and cut their arms in many places before them: and if at such an action their mistresses kiss their hands, it is a sign they shall obtain what they desire.

They who inhabit Falofarum and Senega among the Negroes, marry as many wives as they can keep; though they shew greater honour to some than others, according to their birth or worth of their families. As soon as a woman is known to be with child, her husband must not lie with her any more till she is brought to bed.

The Tartars that are subjects to the Moscovites, marry many wives; and the more they have, are esteemed the richer, and more respected; and that makes them strive which shall have the most.

The Tartars de Procop, called the Little Tartars, have also many wives; they buy oftentimes slaves, that they oftentimes make their wives, by whom, if they have children and live virtuously, they are treated very honourably; and therefore often have very modest and †obedient wives, being delivered from the misery of slavery, to the liberty of marriage. There reigns such an horrid jealousy among the Tartars, that they never suffer their wives to go to church, or anywhere without

* This is the same violent proceedings as the Persians use, and therefore needs not be further insisted on.

† An argument of a very grateful and generous disposition amongst their women: whereas, if a man does so in England, she is the first that domineers and insults over the family; nay, upon a small provocation, will comb his wig with a three-legged stool. However, some have been so rash as to venture.

them: and they are the same to their concubines, though they have very great numbers of them. When any man dies after marriage promised, the woman is not allowed to marry, because they think they shall meet in the other world, and *consummate there.

The Abyssinian nation is, perhaps, one of the most barbarous on earth, and probably places the slightest estimation of any upon the matrimonial relations. The contract is broken by either party at pleasure. Indeed, so utterly destitute are they of any proper notions regarding this institution, that one traveller considers marriage as scarcely existing amongst them, so great is the ease with which the contract may be formed and dissolved. The lover consults only the parents of the bride, and having obtained their favour to the enterprise, forcibly seizes her, and carries her home on his shoulders, as a butcher would a shank of mutton. Sometimes a little formality is observed; the parties attend church for two or three weeks, and partake of the Sacrament together. One traveller relates that he met a lady of aristocratic rank at Gondar, in company with six men, who had successively been her husbands. Nothing is more common than polygamy in Abyssinia, although a great pre-eminence is allowed to one wife, and the rest are considered merely concubines. This people exhibits indications of most beastly degradation and the deepest barbarism. The coarsest obscenity and indecencies being common at their marriage feasts.

---

* If the poor bridegroom finds he has been prevented in possession of his bride, when he has discovered it in the other world, what measures must the man have of reparation, for I presume they cannot send them back to their friends again? So here their case is desperate.

MARRIAGE CEREMONIES AS NOW USED IN ALL PARTS OF THE WORLD.

PART III.

THE CUSTOMS AND CEREMONIES OBSERVED IN THE MARRIAGES OF THE IDOLATERS AND PAGANS.

THE Indians are either Pagans, Mahometans, Jews, Christians, of St. Thomas, or Roman Catholics; but as they all follow in their marriages those rules their religion prescribes for them; we will discourse in this part, only of those that remain yet in the darkness of Paganism and Idolatry.

In some places, the Pagans have only one principal wife (but as many others as they please) with whom contract is commonly made at marriage, that they shall cast themselves into their husband's *funeral-pile. Their marriages are celebrated eight days, with music, balls, and feasts; and all that time the guests apply themselves to nothing but singing, dancing, and all sorts of re-

* If we were to have such a clause inserted in our wedding writings, I fear me, we should most of us be bachelors: it is abhorrent from nature to compel a young woman to be burnt, because her husband died before. Sure those wives are very tender and cautious of their husbands in a fit of sickness, since both their lives are fatally twisted in the same thread. What would our widows think of this contract, that can follow a fourth husband to the grave, and are not unprovided of another at the same instant.

joicings. They dance after their manner, two and two together in divers couples; when they meet, they change two little sticks they hold in their hands.

In Ceylon, promiscuous intercourse among the sexes is so common, that little or no disgrace attends it, even though the parties are engaged in the violation of the marriage relations, unless it be with one of an inferior rank in society—then, if exposed, the one of superior standing loses reputation. The pride of the mothers is highly gratified, and she boasts of the distinction, when the favours of her daughters have been bestowed upon Europeans. That most odious practice here prevails, of a plurality of husbands. Even brothers, among these people, sometimes have one wife in common. Polygamy is seldom practised. Marriage of course is very lightly esteemed—a mere rope of sand, which has no power of permanently binding the parties in wedlock. It is usually contracted by the parents of the parties, and those who intend to marry often enjoy the commerce incident to the connubial state for some length of time, and if not suited to each other, relinquish forever their purposes to unite themselves in wedlock. Both parties not unfrequently divorce several times before they finally find one with whom they are willing to spend their days until separated by death.

The people of Cunkan and *Balagatta marry their sons at seven or eight years of age, and make them consummate at twelve. Before the marriage, the relations entertain for a fortnight, sitting at a table almost day and night, drums

* Balagatta, or Balagnatta, is a country of Asia, among mountains, in a peninsula of India, near the river Ganges.

and trumpets playing. The wedding-day, all the relations meet together at the bridegroom's house, and sitting on the ground, confirm the marriage; after which, to add greater force to their promises, they walk *seven times round the †fire. They marry always with persons of their own rank; and the bride brings nothing to her husband, but a little jewel of small value.

Those of the kingdom of ‡Bisnagar, have no determinate number of wives; and when married, the king for a small §sum from the women, will, upon their desire, loose them from the bands of matrimony, and grant them liberty to marry others; and all the ceremony of this

---

* Number seven has been thought to have something very mystical in it: and all the heathens in general had a particular veneration for it: and we cannot but imagine something in it, since the Jews were of that opinion, and we find it commanded in many places of the Scripture, expressly.

† There is no question to be made, but this was an imprecation upon the disloyalty of the performances of the contract; as several other ceremonies were used to express the same intentions of fidelity amongst others: though the mediums differ, they mean a curse upon the false. Not but that the Persians have so superstitious a veneration for fire, that if their house was on fire, they would not try to put it out.

‡ Bisnagar is a kingdom, and great country in the East Indies.

§ The party desiring to be obliged, ought to pay some acknowledgment: the man having the liberty of variety, is no great sufferer by the subtraction of one of his wives; and though we have not the indulgence of numbers, yet such a practice amongst us would be a noble custom-house to the crown.

divorce is only laying a piece of *iron on the woman's shoulder, who is by that set free. There are in that kingdom many parents, that by vow consecrate their daughters' virginity to some idol; and when that is done, they are conducted by night, with all their relations to the temple; when come thither, they get into a stone pulpit all adorned with tapestry and cloth of gold, and in the presence of them all, embrace the idol three times.

Those of Canara observe the same rites in their marriages as those of Cunkan.

The people of †Malabar, that inhabit the Coast of India, on this side Ganges, are divided into the Bramini, Nairi, and Machesi, that are the meanest of them. The first are the most respected, and use different manners of living. They marry very young, that is, at seven or eight years of age: they never make an alliance with any of another rank, and may marry twice. The Nairi, who live in the country, cannot only marry with none but of their own degree, but are prohibited more than one wife. It is not so with the women; they may have three husbands all at the the same time, who, without any jealousy contribute to the maintenance of her, and her children.

---

* Some ceremony is necessary, and no great matter what; however, this is as agreeable to reason as the Roman manumission, who made their slaves free by giving them a box on the ear. And if we may strain the ceremony of the iron a little, the mythology was to show the woman, that by being out of the man's protection, she had all the burden of life now upon her own shoulder, which was her husband's before.

† Malabar is a vast peninsula, or promontory of the hither East Indies.

When one of the husbands goes to the wife's house, he leaves his arms at the door, and the others take care not to enter till he is gone.

The women of Malabar are very amorous; and therefore, as soon as their daughters are fourteen, their parents marry them, to preserve the honour of their family, of which they are not very jealous neither; concluding they merit greater esteem, the more lovers they have. They use many ceremonies and rejoicings in their marriages. As soon as the marriage is agreed, they go to the temple of Pagode, to present the bridegroom and bride to their priests: after fifteen days, the relations and friends of the bride conduct her to her husband's house, where they pass the time in diversions of music and balls which only the women make, and are admired by the men for their *dressing and beauty. They give to all, even strangers, refreshments. After the manner of the country, the new married sit in a raised throne richly habited, and so loaded with jewels they can scarce bear them. The room where these feasts are made, is always richly furnished with gold, arras, and silk; and twice a day they cover the table, to treat the guests, at the expense of the husband; the bride returning home every night, with the women appointed to wait on her. At last fifteen days being spent in rejoicing and feasting, the new married get upon an elephant, richly dressed, sitting on two seats, and are followed by all their train, which goes on foot through the city: they stop at relations' houses,

* Wherever there is a conflux of people, the women will appear to all possible advantage; dressing adds to beauty, that to love, and mirth to desire, therefore one wedding begets another.

who present sweet meats to the company, and caſt divers odoriferous liquors upon the elephant; no one omitting to do something, for that would be a very great neglect. The Cavalcade ended, they all go to the Pagoda, or Temple; thence to the bride's house, where they consummate the marriage; and every one in the train departs after he has made a present to him that led the elephant.

When one of Couchin marries, whosoever he is, he may not ſtop with his bride the firſt night; but is obliged to give her to a Bramino, who ſtays with her. These are so feared and reſpected, no one dares hinder them lying with any woman; nay, the common people are so foolish, to believe it a favour, and good omen.

The Malleani, that live in the Mountains of Maliabar, have only one wife, who is always with them, even at hunting. In this they differ very much from other Pagans in those parts, who, to speak truth, have no wives, all women being common among them.

In *Bengala they allow Polygamy according to their abilities to maintain them, but keep them in close cuſtody.

In upper Asia, the Bramins, the ariſtocracy of the population are permitted to monopolize the firſt attentions and favours of the new-married wife, who eſteems it an honour. The Bramin, ſtrange as it may seem, is regarded

* Bengala, or Bengal, is a kingdom in the Eaſt Indies, on the river Ganges, under the Great Mogul: It is a very fruitful country, and extends 220 leagues from the eaſt to the weſt, and 120 from north to south.

as unreservedly consecrated to his religion, so much so, that earthen vessels belonging to him, when used by profane persons, or for certain persons, must be broken. Leather and skins of animals, on account of their impurity. He is also taught to entertain a horror of the defilement of the soul by sin; and rules for purification by ablution, penances, and various ceremonies are prescribed.

Bucharia is an extensive country in the north of Asia, which has very little intercourse with the western part of the hemisphere. This country was invaded by Zengis, the emperor of the Moguls, who slew 16,000 Moslem Buchars in a single battle. From what we can learn of this barbarous people, we are inclined to believe that real genuine affection between the sexes, is rarely known to exist. Fathers sell their daughters into perpetual bondage; and husbands not unfrequently sell their wives into slavery at pleasure. The mock forms of law forbid polygamy, but it is very generally practised. Money is considered all that is needed to secure a wife; and, consequently, the young man purchases of the unnatural and brutal father, the object of his pretended regard. After the marriage contract is consummated and signed, the betrothed couple are not permitted to see each other until the marriage ceremony, if so it may be called, is administered, and they made husband and wife.

In *Pegu they have extraordinary ceremonies in their marriages. As they were heretofore much addicted to vice, their Queen made very severe punishments for those that

* Pegu, one the principal cities in the East Indies.. The kingdom of Pegu was once a most potent empire, but is now much diminished.

should be convicted of it, even to the burning them alive: and to divert the fury of this infamous vice, she commanded the women should go almost naked, to attract men's love to them. When they marry, they must pay the father of the young woman a certain sum agreed on, which he pays back if he will have his daughter home, from any ill usage of her husband, who may likewise leave her, only he is to keep and educate the children. The women be naturally extremely amorous, the men are very nice in marrying them, making the strictest enquiries before they engage. And from hence it is, that the fathers, to preserve their daughters virgins, sew up their Pudenda, and in that condition deliver them to their husbands, that they may be ascertained of their honesty. The King and those of the greatest quality, lie not the first night with their wives.

Among the Biudjoos of Borneo, a man seeking a wife, first consults the parents of the girl whom he wishes to marry. If he obtains their consent, he procures and carries to her suitable presents, according to his and her circumstances. He is not considered eligible to the married state unless he has killed an enemy; and if his wife dies, he cannot marry again unless he has killed another—thus making his eligibility depend upon his success in brutality, butchery, and murder! On the wedding day, after the parties have each given a feast, they wash their hands in blood! he in the blood of a cock, and she in the blood of a hen. They then present each other their bloody hands, and close the ceremony with another entertainment. Among this people polygamy is unknown. The husband can divorce the wife at pleasure, and not only keep all her clothes, &c., but he can also compel her to pay him a fine. When a woman commits adultery, the husband

punishes the offence by putting to death two or three of his slaves, *and scolds his wife.* In some parts of Borneo, Polygamy is countenanced, and adultery of the female punished with immediate strangulation.

In *Siam, after the manner of Pegu, they may marry many wives. But the Mahometans of these countries observe not their ridiculous ceremonies, fit only for a nation blinded with idolatry.

The Chinese marry their sons very young, some fathers marry them as soon as they are †born. The husband gives the wife a dowry. The wedding day, the bride's father makes a splendid entertainment, to which he invites all the relations and friends of his new son. The next day, the father, or for want of him the nearest kinsman of the bridegroom does the same. After the entertainment, the husband gives the dowry to his bride, in presence of all the guests; which she presently gives to her father and mother, if they be alive, for the trouble and charges they have had in educating her: and therefore here a man is reckoned rich in proportion to the daughters he has. The father may use this dowry with all freedom; but when he dies, it returns to his daughter, for the advantage of her children, or to be disposed of at her pleasure. A man may have many wives, but the

---

* Siam, a town and kingdom beyond Ganges, in the East Indies.

† These early marriages never turn to account, they are good to secure an estate for the parties, and prevent their throwing themselves away; but where all weddings are public, there is no occasion for this caution.

first is reckoned his true wife; the others are only looked upon as friends, and often forced to do the drudgery of servants: they live only with the first, keeping the others abroad; and if merchants, in places where they traffic.

They think it unlawful to marry sisters or other near relations; and observe not to take a wife of their own *name, though no relation to them, and marry the same age and quality. The conditions of their mind are considered more than beauty. The ordinary price they give for them, is, an hundred crowns, and often less. The common people buy and sell their wives at pleasure. Mandoza, a grave author, reports that in the provinces bordering on Tartary, the Governors and Viceroys prescribe a certain time both to the men and women, within which they are obliged either to shut themselves up in a cloister, or marry. When that time is come, all that will marry, appear on the set day at a city appointed in every province to that end. When there, they present themselves to twelve principal persons, named by the King, who take, in writing, the names of the men and women, and their qualities, informing themselves exactly what dowries the men are able to give. Afterwards they view the list, both of the men and women and if they, find more men than women, or more women than men, they cast lots, and the others are married first the next year. Six of the twelve persons divide the men into three classes; put the rich in the first, without any regard to their †breeding and accomplishments; those that are

* Several people in England are of that superstitious opinion, and many instances may daily be brought to prove the ill success of such marriages; but by what fatality I cannot conjecture.

† Other people as well as they are wonderfully inclined to value

moderately so in the next; and the poor in the last. While these make the division in the men, the others divide the women in three other classes; putting in one the fairest; in another the less fair; and in the last those that are the least handsome. They assign the *less fair to the less rich, without paying anything for them; the least handsome to the poor; and afterwards share among them all the money they have obliged the †rich to pay.

These marriages being adjusted in this manner, they have great rejoicings in the houses the King has appointed them: for in every of these cities there are houses furnished with many beds, and all things necessary for living; insomuch that every one takes what he wants, and keeps them for fifty days that the feast lasts; after which, they all return home.

All the circumstances are observed by the commonalty, and not by the gentry and persons of higher rank, who are not subjected to this law, but may marry when, and how they please.

---

riches, and undervalue every qualification else; as if nothing could make men happy but abundance of money.

* Men with small fortunes must not expect handsome wives, but have a pennyworth according to their penny, where a just distribution is made between man and man. Beauty here is the only dowry a woman brings, therefore he that has the most opulent fortune should have the handsomest woman, since it is all he can expect for his money.

† This is prudent enough, that as the meaner sort are allotted the plainest women, so those that are able to pay a market price, should have the flower of the market; and their fines which they are amerced, serve to put the poorer sort in some method of getting their bread.

Those of Japan have commonly only one wife, but are divorced from her, and send her home for very small causes, and afterwards marry others. The women have not the same liberty.

The heathen Tartars have many wives, who live together in great quiet. They give money to their wives' mothers, as a recompense for the advantage received from them. The first wife is looked upon most lawful, and so are the *children born of her. When the father dies, the son may marry all his wives, excepting his mother and her sisters: they marry their half-sisters, after their brother's death; and make very great entertainments at these marriages.

The people of †Tangut and ‡Catay marry as many wives as they can keep: and if any poor young woman §be beautiful, a rich man marries her presently, and gives her mother and family a reward to have her; as cattle, slaves, and oftentimes money: they valuing only beauty. They have up to thirty wives, more or less, according to their abilities; but the first is always chiefest. And if any is infirm, or not agreeable, they send her home. They marry their relations, as the Tartars do, even to their step-mothers.

---

* The children of the free-woman had always the preference before those of the hand-maid.

† Tangut, or Tangutum, is a kingdom in the Asian Tartary, towards China and the East Indies.

‡ Catay, or Catio, is a region of Asia, supposed by learned men to be some part of China.

§ Beauty was always a dowry, but seldom or never proves a good fortune.

In Caindu they have a custom different from the people of Tangut, when they are married; they invite all the strangers that come into the country to their houses, and leave them freely with their wives, who have a countersign at the door, which they take not away till they go, that the husband may return.

In Cascar they leave strangers with their wives without any jealousy. And in the kingdom of Pein, if any one be absent twenty days together, his wife may marry another husband; and men may, after that term, marry again wherever they are.

The Canarini, in the Isle of Goa, worship a naked statue, to which they bring their daughters when they will marry them, that they may pray for the happy success of their marriage. The prayer ended, the daughter is married to the first that seeks her. As to the feasts and ceremonies observed on the wedding-day, we have treated in the chapter of the christians of Goa.

The Negroes of Africa, that dwell in the kingdom of Sierraleone, have in every city or borough, an house apart from others, where their daughters retire, and are instructed for one year, by an old man, of a good family, virtuous and religious. At the end of the *year they come forth altogether well dressed, and go into the public

* No woman should pretend to marry till such time she has been thoroughly instructed in virtue, discretion and religion, that she may know how to administer everything with decency in her family, kindness to her husband, and constant in her devotions. But how many woman, alas, are fruitful mothers, and good for nothing else besides.

piazza, to dance to several instruments of music: their fathers are present, and the young men choose whom they like best, giving something to their fathers before they marry them. They present also the old man for his trouble of instructing and keeping them; then take them home, where they complete the ceremonies of their marriages.

In *Guinea, when the sons are old enough to marry, their fathers seek them wives; and when they have found to their minds, give them, and oblige them to take them, though never seen before. The son has nothing from his father, who sends him naked (if he has gained nothing by his own labour) into the world, to lay the foundation of his own family. The bride's †relations give them a small sum in gold; and though very rich, add little more than what the poor give; for what they receive is only for the expense of the feast. This custom is so well observed, that the King's daughters have no more than one slave to serve them. The bride swears in the presence of the company, that she will be faithful, and preserve her conjugal chastity; which oath is never required of the ‡husband.

---

* Guinea is a very large country in Africa, upon the shore of the ocean.

† Here it seems there is always an expectation from the woman's friends, though the man has nothing, and it seems a little hard on the man's side, that he should be turned out of doors by his father, and no other provision made for him but a wife whom he knows nothing of.

‡ Such an oath from the man would hinder his marrying a second wife when able, and prevent the first receiving for her consent a gratuity, which makes amends for the fortune she brought, and the wrong she suffers by a partner in her love.

If during the marriage, a man gets so much that he is able to maintain another wife, he cannot marry without the consent of the firſt; to which if she consent, he is obliged to pay her so much; and the woman is received into the house more as a concubine than wife. When the husband observes his wife grow old, he may forsake her to marry a younger. However, he keeps her in his house, where she is bound to give an account of it, and serve the younger; look after the kitchen, and do what pleases her husband.

The people of *Monomotapa, in the Lower Ethiopia, marry according to their abilities, as many wives as they will; but the firſt is the chiefeſt, the others serve her, and her children succeed in the inheritance. No one may marry a woman paſt child-bearing: and when the women are firſt big, there is great joy in their families. The old women, when not like to conceive, may not marry. The Virgins go naked till married, and then wear a thin silk; and when they have children, cover their bellies and breaſts closer.

The inhabitants of †Zocotara, have the like Polygamy, and may change them at pleasure, and that by carrying them into a market, or public places; where they exchange for others, either for a time or for ever.

---

* Monomotapa is a city and kingdom in the southern Ethiopia in Africa, of great extent, containing in it 25 other kingdoms; and reaches from the north to the south 250 Spanish leagues.

† Zocotaro, Dioscodoris Insula Ogyris, a town and island upon the coaſt of Zanguebar in Africa.

Those of *Canada, content themselves with one wife, though they are not forbid many.

The Samagosi have many, not so much out of desire as to gain †authority by alliances, and a multitude of children. The fathers never endow, or give anything to their daughters; nay, he that marries one of them, makes their parents presents in proportion to their abilities, or the beauty of their daughter. They celebrate their marriages solemnly, with songs, music, balls, and panegyrics on the new married. When a woman is taken in adultery, she atones for the crime with her life, as does the adulterer; it is not so with the unmarried women, to whom it is no dishonour to have been enjoyed by their lovers.

The inhabitants of ‡Florida, have only one wife, to distinguish them from their Kings, and great lords, who have two or three; but on this compact however, that the first shall have the chief authority in the house, and that their sons shall inherit the father's estates, or government. But all these wives apply themselves indifferently to the care of the house: and when one is with child, the husband must not any longer lie with her.

---

* Canada is a large country in the north America.

† Children were formerly an equal measure of wealth, as slaves and cattle, but are become burdensome to most families in Europe at least; and as for strengthening ourselves by their marriages, experience shows it is a gross error, and what has much impaired those other families, that have matched in such numerous and prolific ones.

‡ Florida is a very large and fruitful country in the North America.

The Islanders of *Cuba, before their Isle was possessed by the chriſtians, married at pleasure, and only so long as they were content to keep together; for the separation was as well on the one side as the other, when they pleased.

The Catichi had divers wives; and all invited to the wedding, use the bride at pleasure, as well among persons of better rank, as the commonalty.

The †Mexicans, before they received the Chriſtian faith, married in this manner: they both presented themselves to their prieſt; who, taking them by their hands, asked them many queſtions; and laſtly, of their desire to be married together. Then taking the ‡skirt of the woman's veil, and that of the man's garment, tied them together, and led them so faſtened to the bride's house, where was a great fire kindled; they went seven times round this fire, and sat down together; which ended all the ceremonies, and the marriage was complete.

The inhabitants of Civola, or New Granata, are content with one wife, whom they may freely leave; as the

* Cuba is a great island in the bay of Mexico, in America, to the south of Florida, which is one of the greateſt belonging to that part of the world, discovered by the Spaniards.

† Mexico is a vaſt city in the north of America, the capital of New Spain, and of a province of the same name, the seat of the Spanish viceroy of the Weſt Indies, and an archbishop's see.

‡ This implies the myſtical union of them two, and that they should abide by it, and be as much as their affairs will permit, one with the other: The ceremony of walking round the fire is the same as those of Cunkan and Balagatta use, and is explained there.

women may their husbands with the same liberty, when they know they go astray.

Those of Cumana, before they marry their daughters, send them into the public piazzas, that they may, by conversation, learn the burdens and duties of matrimony. The persons of note and the rich, marry the women at pleasure; take all travellers to their houses they meet in the roads, and let them enjoy those of their wives they like best.

In *Paria, they may have many wives; but one is the mistress of the house, and commands the others. Those of the meanest condition, have at least two or three: and they may all, when their wives begin to grow old, turn them off, and take others younger. The priests teach them when they are young, and from them the learn all necessary arts.

The †Caribees use the same customs; but on the wedding-day, and many days after, they take their wives, with great noise and attendance, into the woods, where they hunt, and ‡kill all they meet with.

The native Brazilians have been represented as almost destitute of ideas of any religion, almost without government. They have vague and indefinite notions of some superior power, and of a future state. Although peaceful

---

* Paria is a Province in the Terra Firma, in South America, near the north sea, and under the dominion of the Spaniards.

† The Caribees, or Cariby islands, are a knot of small islands that lie extended like a bow, from the coast of Paria in America, to the isle of Porto Rico.

‡ A cruel custom of inuring their wives to rapine and bloodshed.

among themselves they are desperate in battle, and generally feast upon the bodies of their slaughtered enemies. The female is perhaps less degraded than is usual among heathen nations. Yet they are considered as much inferior to man, and perform most of the manual labour. Both sexes formerly went naked; yet travellers have declared that they saw no improprieties in their conduct otherwise, and that they are far from being a dissolute people. We here find another proof, that freedom from restraint in nowise contributes to the impurity of woman, or to her want of chastity; for the female of Brazil is the untrammelled judge of her own conduct, and nature in its rudest, blindest state, seems quite competent to secure that which walls, and locks, and bars, have never done. Polygamy is practised by the chiefs and nobles of the country, and marriage may be dissolved at pleasure. To be eligible to the married state, according to their *theories*, a man must have taken a captive in war and given him to the tribe to be devoured—though we have a right to believe that this pre-requisite is not always required. Captives are often kept a long time before being put to death, treated with the utmost kindness, and often permitted to marry the nearest kindred of the captors. But when the dreadful day arrives and the fatal hour comes, mutual defiances are exchanged between the captive and his executioner—until finally he is killed with a club, and eaten with great rejoicing. Some have expressed admiration of the savage character—what say they to such pictures of human depravity? The population of Brazil is estimated at about five millions.

The nations of Buenos Ayres, who have never been subdued, are similar in their social habits and customs to the

Brazilians. They seldom wear clothing, though they are like other savage nations, extremely fond of ornaments. They guard with great ſtrictness and severity their domestic rights and exhibit no inconsiderable degree of jealousy. Adultery is punishable with death! When twins are born, one of them is deſtroyed; and when the mother dies, they adopt the cruel and inhuman practice of burying her infant with her.

The Topinanbous, near Brazil, in the Southern America, have no other regard in their marriages, but to affinity in the firſt degree, because from the second they may marry all their relations. They allow Polygamy, which gives them the repute of being brave and rich. The partiality they show to one another, makes not the other jealous; and they live all very peaceably. As to the ceremonies, he that has a mind to a young woman, seeks her of her father, and next relation; and when he has obtained consent, leads her home and she becomes his wife. They promise their sons in their childhood; and when at years, they are bound to ſtand to the will of their parents. Yet the husband may caſt off his wife upon any great diſtaſte; as she may also on the like occasion, telling him plainly, she leaves him to seek another more civil husband: and these separations do not subject them to any resentment.

In *Peru they had many wives before they were Roman Catholics, yet only one was reckoned lawful. When they

---

* Peru is a large country in South America, affording great plenty of gold and silver mines; and at the discovery, the moſt potent kingdom in South America.

would marry anyone, they went to her house, and with the father's consent, put her on an Ottoya, which is a shoe they use, and so lead her home. When they had a virgin, the Ottoya was made of wool; if she had been taken by others before, it was of rushes. All the concubines were bound to honour the first wife; and she only upon the death of her husband, put on mourning for a year, during which time she could marry again.

The Itatini and Varaes that live in the Province of Sancta Crose, have many wives. There the niece may marry her uncle: and when the daughter is a year old, parents design her an husband, who is always her next akin after the second degree. They go to seek him; and for confirmation of the marriage agreed, carry him a *bow, arrows, and a spade. If he takes them, he is presently conducted home as a son-in-law, where he learns to know and manage the interests of his bride, till she is at an age capable to do it. When a young man would get him a wife he goes to her parents, and presents them a bundle of †sticks. If they are received, it is a sign the motion is embraced; and the house from that time is free to him. Soon after a woman is married, she makes a shroud to bury her husband, and another for herself.

---

* These are so many various emblems of advice to the man, and expectation from him, meaning courage and industry: His acceptance implies a consent to fight and work for her.

† I am unwilling to think he carries this humble present to the parents of his intended bride, as so far a proof of his designing to be a good loving husband, as he there furnishes them with so many instruments of chastisement; but would rather take it for a type of labour and willingness to work to maintain her.

The Indians of the northern parts of America are generally contented with one wife, but sometimes take more. The courtship is short and simple. The lover makes a present, generally of game, to the head of the family to which belongs the woman he fancies; if he is an expert hunter he is seldom refused. He next makes a present to the woman, and her acceptance of this signifies her consent. The contract is immediately made, and the match concluded. As soon as he chooses he is admitted to cohabitation; but the time of the consummation is always kept a secret to every one but themselves. All this is transacted without ceremony, without even a feast. The husband generally carries his wife among his own relations, where he either returns to the tent which he formerly inhabited, or constructs a new one for their own use. They sometimes, but seldom, remain with the wife's relations. When the wife is removed, if the game is plentiful, he gives an entertainment to her relations.

These contracts are binding no longer than both parties are willing. If they do not agree, they separate; the woman returns to her relations, and, if they have any children, she takes them along with her; but after they have children a separation seldom takes place. If a woman be guilty of adultery, and her husband be unwilling to divorce her, he cuts her hair, which is the highest female disgrace.

On the woman is devolved every domestic charge. She erects the tent, procures wood for the fire, manages the agricultural affairs, dresses the provisions, catches fish, and makes traps for small animals. The husband only employs himself in the chase.

When a woman is with child, she works at her ordinary occupations, convinced that work is advantageous, both for herself and child; her labour is easy, and she may be seen on the day after her delivery with her child at her back, avoiding none of her former employments. They suckle their children till they are at least two years of age. Their cradle was anciently a board, to which they laced their children, after having wrapped them in furs to preserve them in heat. This is set down in a corner, or hung up in the tent, and without loosening it from its cradle, the mother often takes it on her back, and in that manner carries it about.

At the death of the wife, the husband does not weep for her, because, according to the savages, tears do not become men; but this is not general among all nations. The women weep for their husbands a year; they call him without ceasing, and fill their village with cries and lamentations, especially at the rising and setting of the sun, at noon, in some places; when they go out to work, and when they return. Mothers do much the same for their children. The chiefs mourn only six months, and may afterwards marry again.

Among the Araucanians, in South America, celibacy is held to be highly disgraceful after a man has arrived at a suitable age for marrying. Polygamy is very common among this people—every man having as many wives as his circumstances will permit. The odious and detestable practice of buying and selling the wife, exists here, although in rather a mild form—for the husband is expected to pay a dowry to the father of each woman whom he takes in marriage. The consummation of the courtship is always attended with a show of violence;

for even after consent has been obtained, and all the preliminaries have been settled, the bridegroom and his friends conceal themselves where the bride is expected to pass, and when she makes her appearance, she is forcibly seized and placed on a horse behind her intended husband, who, in spite of her *pretended* resistance, and counterfeit struggles and shrieks, conveys her to his home, where her relations are assembled to receive the dowry and share the nuptial feast.

In *Guiana, or New Andalusia, the persons of highest quality and richest, marry two or three, and often more, the commonalty being obliged to one. The other wives are but as servants to the first. Those who have the greatest number of women, are most esteemed and respected: in other things they follow the customs of Peru. There are in Syria, a sort of people called Drusio, who, by some, are believed Christians; but in their actions are neither Christians nor Jews. These indifferently marry their daughters, mothers, and sisters; giving this for a reason, that they have had children by them, and not by others; and no one can forbid them the use of their own. They have some feasts in the year, when all the men and women meet together to divert themselves. There they feast in common, and after they have drunk, give a mutual liberty to enjoy those women they like most; renouncing on this occasion, any property in their wives.

The Eastern Japonesi, commonly called Lopes Salvatici, contract their marriages in the presence of their parents

* Guiana is a large country in the South America, which for many years has been inhabited by English, Dutch and French.

and friends; the first ceremony being striking against a stone, out of which he that makes the first *fire, is esteemed the most excellent. The marriage thus established, the bride dressed in ermine skins, or sables, is set upon a tame boar, and her relations and friends accompany her to the cave or tent (because they have no houses or cities), singing, and wishing them health and issue. The bridegroom is also in bear skins, or martins; and from that time they live together. They fail not feasting and dancing to some rustic music, and to sing the praises of their ancient captains in verse; in memory of whom, to bewail their deaths, their singing is interrupted, and they lament, cry, groan, and cast themselves on the ground, with a thousand contortions, as desperate persons for some great loss; after which they return to their singing and balls, and spend the day in feasting.

In the southern parts of †Magellanica, when a man likes a young woman, he demands her of her parents, in a full assembly; and before he goes away, if her parents

---

* It being reputed a mark of vigour, or skill, or else an omen of good luck; for fire has been the most glorified element of any, for God himself appeared in it to Moses in the bush, conducted him and the tribes through the wilderness, &c., and many other instances may be brought, even from as high as Cain and Abel, for the fire descended from heaven and consumed the offerings; and these, I imagine, left such an impression upon the eastern people, that though it has been wrong applied, and mixed with other superstitions, yet was the great original of this great veneration these people, and the Persians, too, retain still for fire.

† Magellanica is a country in South America, of great extent, towards the South Pole.

consent, he takes her, and carries her home, without more ceremony. The company get together next day to *feaſt; after which the husband receives what is assigned him in dowry with his wife, who is bound to exercise the same trade and profession of life as her husband does, and to be never out of his sight. When she is false to her conjugal duty, her husband sends her back to her parents, who shave her; and if her husband be content to take her home again, she is never more enjoyed by him, but obliged to serve him as long as she lives.

In the Canary Isles, the natives manifeſt a delicacy in some reſpects towards the female, worthy of admiration—especially if we take into consideration their climate and its effects on the passions. The leaſt imaginable impropriety in word or deed is severely punished. In Teneriffe, when a man meets a woman on the road or alone, he cannot speak to her, according to their cuſtoms, or scarcely *look* at her, but muſt turn out of the way till she has passed. This people does not recognise polygamy, but divorce is allowed on tolerably easy terms. Wives often accompany their husbands to the scenes of

---

* It is very remarkable, that though many nations differ ſtrangely in their ceremonies of their celebrating that new, rather than ſtrict alliance; yet all of them concur in this one, viz.: That there is mirth, music, merry-making, singing, dancing, shouting, rejoicing public exercising, some on horseback, some on foot, some one way, some another; but everything that can be thought on to divert the bride and bridegroom, and by their alacrity in endeavouring to make them easy and pleased; give them a proof of their friendship and good wishes; and from their being so themselves draw a happy conclusion, as a joyful augury of their future felicity.

battle, where they carry off the wounded and dead, and take care of such as require their assistance.

The inhabitants of Condia were once celebrated for their love of liberty—they are now fallen so low in slavery and despotism, that a man cannot marry without the consent of the Aga; and even then, if this despot please, he will take the bride from her new married husband to his own loathsome embrace. When he is tired of her, he compels some one of his cowering subjects to marry her.

In Corfu, custom requires that the bride shall weep at the wedding, in order to signify her reluctance to quit the virgin state.

In Java the lower classes seldom have more than one wife—but the higher ranks have several, and a great number of concubines, in whose company they spend a great part of the time, smoking and listening to their stories and amusements. To their chastity they are deplorably indifferent.

The Greenlanders pay some little regard to the affections in their matrimonial alliance. In the negotiations, the parents never or rarely interfere—the lover thinks but little of a dowry with his wife, he considers it enough if she will be an affectionate and obedient wife. About the time of the celebration of the nuptials, the bride pretends to be opposed to the marriage, runs away, screams, and is finally taken home by force by the bridegroom, which constitutes the sum total of the marriage ceremony. Polygamy is occasionally practised, but divorce is exceedingly common.

THE ADVENTURES

OF

SIR HARRY FITZGERALD

WITH HIS SEVEN WIVES.

THOUGH the public is not at all concerned either in the misfortunes or follies of so inconsiderable a person as myself, yet having more leisure upon my hands, in this doleful place of solitude,* than I well know how to dispose of, the world, I hope, will forgive me for taking this method to beguile the tedious hours of my captivity. Besides, as it has been my fate to be *seven times* shipwrecked upon the inhospitable shore of matrimony, perhaps I am better able to describe the situation and manners of that country, than the generality of mankind can pretend to, who have not made so many dangerous voyages thither as I have done. And after all, the very place I am in, at present, seems to challenge this performance from me; for marriage being one of the severest confinements in nature, no man can write so feelingly of it, as he can that is actually a prisoner, neither is any place so proper to give an account of it as in a gaol.

Having made two or three campaigns in Flanders, under the famous Mareschal de Turenne, my old father sent for me home, in order to see me settled in the world before he died: for which purpose he recommended to me a stale ancient widow, aged threescore at least; adding, That though her person was indifferent, yet she had abundance of wealth to atone for all defects of nature. It was in vain to remonstrate to him, what a disproportion there was between our ages, and consequently, between

---

* Written by the author while under confinement for debt.

our humours and inclinations. The old gentleman resolved to be obeyed without any reserve, and after the laudable example of most parents, who think it not enough to give their children a being, unless they take pains to make it miserable to them, sacrificed his eldest son to his own sordid avarice.

It would look like ill nature to attempt a thorough description of my spouse's person, and therefore I shall waive it, because all women would be young and handsome if it lay in their power; and it is no fault of theirs, that either nature or old age gives them deformity or wrinkles. Only this give me leave to observe, that never were body and soul better matched than in her. Though her hide was as tough as buff, and boasted the same delicious complexion, yet her soul was tougher, and more obstinate. She insisted everlastingly upon the prerogative of her age, and told me young men ought to be obsequious to persons of experience.

Among her other noble qualifications, which time daily discovered to me, she was a zealous admirer of cool *Nants*, and other strong liquors; and, for my part, I was so far from checking this commendable humour, that I endeavoured all I could to encourage it. I, underhand, procured the curate of the parish, who loved guzzling better than praying, and an old red nosed midwife in the neighbourhood, to ply her with constant visits; and these two faithful agents of mine so effectually discharged their commission, that, in two months, they drank my spouse into a hopeful dropsy, which, being attended by a complication of other distempers, tripped up her heels in as many months more, and sent her to her worshipful ancestors.

It is impossible to describe the pleasure and satisfaction I found in myself, when I had got rid of this superannuated piece of household-stuff. I fancied the whole face of nature more delightful and agreeable than before, my dreams were happy and fortunate, every glass of wine, and every dish of meat, seemed to carry a new flavour with it. In short, I was so pleased with the happiness of my condition, that I resolved to alter it upon

no consideration whatever, nor tempt Providence, by leaping into the same gulf a second time. But whether Heaven designed to humble me for the sins of my family, or give me a new opportunity to exercise my patience, I chanced, not long after, to be invited to a certain assembly, where I saw one of the most charming young creatures in the universe. What need I enlarge upon every particular ? I loved her, and to that violent degree, that though her family and fortune were infinitely inferior to mine, and my relations offered me twenty matches that would have been much more advantageous to me, yet hurried on by the left-handed planet that presided over my nativity, and deaf to all the representations of my friends, who all advised me against this accursed conjunction, I was the second time betrayed into the snare of matrimony.

I had flattered myself all along, that this young woman, whom, like a coxcomb as I was, I took for an angel incarnate, would not pretend to rule the roast and domineer, as perhaps one of equal quality with myself might do, but make up in affection, duty, submission, and other conjugal virtues, what she wanted in fortune.

But, alas ! a little time convinced me, that I reckoned all this while without my host; for this demure, mealy-mouthed baggage, who I expected would have been a second patient Grisel, proved the most termagant, ill-conditioned fury that ever rebelled against her lord and sovereign. She talked me deaf all day, the same persecution she continued to me all night. Nay, so impertinent was she of her tongue, that she would scold even when the rites of love were performing, at which favourable moment the very worst of her sex are content to drop their resentments.

One while she would persecute me for a new gown and petticoat, another while for a new set of Indian furniture. The looking glasses were not of the newest mode, the staircase was dark, the parlour roof too low; in short, I must pluck down the whole house to satisfy her vanity. Besides, she expected every minute when she must cry out, and was I such a fool as to believe she would disgrace

herself so far, as to lie in a bed that was contemporary to Farthingals, and had been made in the reign of Queen Elizabeth.

For some time I bore this insolent language with all the patience I was master of, hoping the humour would dry up of itself; but as I found no good success from it, I resolved to give her as good as she brought, and so whenever she began to ring the changes with her never-failing female clack, I was as obstreperous on my side, and poured a broad side upon her. But I soon became sensible, that a married man had as good run his head against a brick wall, as engage with a woman in her own element of scolding, for which reason I resolved to alter my measures.

The next time she attacked me with her matrimonial rhetoric, I replied not one syllable either good or bad, but walked unconcerned about the room, and either whistled or hummed a tune to myself. This unexpected neglect of her eloquence put her into such an extraordinary ferment, that her passion had liked to have choked her. She invoked heaven and hell to her assistance; she wished herself fifty feet under ground when the parson joined her to so barbarous a tyrant; she murdered her lap-dog and parrot in her fury, and swearing she would never come within the same sheets with me, walked all night about my bed, like the Alderman's foolish wife in the London Cuckolds.

Finding the admirable success of this prescription, I determined to continue it to my poor wife till I had effectually cured her, which, to the honour of my new doctorship, I soon performed; for so concerned was the virtuous spouse of my bosom, to see that her tongue-artillery made not the least impression upon the fortress of my heart, that in a little time the impatience of her nature fretted herself into a consumption; and thus heaven, of its infinite mercy, was once more pleased to restore me to my natural liberty.

One would reasonably conclude now, that a man who had the ill luck to be successively married to such a brace of devils, and the good luck to get rid of them so cheaply,

would solemnly forswear marriage, and all its wicked works, for the time to come. I did so, but alas! what signifies to contend with fate? For the devil of love, who never fails to lay lime twigs in the way of the righteous, showed me a country baronet's daughter at the opera, whose name was Melanissa, beauteous to a miracle, and charming beyond expression. One look at her made an entire conquest of my heart, and dashed all my noble resolutions to pieces. I languished, I sighed for her, nay, I rhymed and versified for her. To conclude, I was upon the brink of despair to obtain her, and within a fortnight after the consummation of our marriage, was as impatient and uneasy to free myself from her nauseous embraces.

Had nature taken as much pains in framing her soul, as she took in moulding her exterior form, I had certainly been the happiest husband in the universe. But as a foolish awkward woman cannot fail of growing despicable, let her outside be never so bewitching, so soon as ever the edge of the appetite is rebated by enjoyment, I found, to my sorrow, that Melanissa had none of those charms which I fancied her so plentifully possessed of at first, so that for all the comfort I found either in the management of her family, or in her conversation, I might as well have linked myself to a painted baby, or offered courtship to Pygmalion's Statue.

Other people may wish their wives largely stocked with virtue and religion, for my part, I am not so impudent to ask any miracles of heaven; but should be very well content in this degenerate age, if mine had only pride, attended with a convenient sprightliness of wit. A little foolish sophistry may cheat and impose upon a woman's virtue, and two or three texts of scripture discreetly managed by a gallant, may demolish her religion. But pride is an impregnable citadel, which is neither to be taken by downright storming, nor under-hand treachery. A lady that has pride, that is to say, that has a just value for herself, scorns to violate her honour, because she scorns to leave it in any man's power to insult her, and this proves a never-failing security to her, when her virtue and religion are beaten out of the field. And then I

would have my wife mistress of a convenient sprightliness of wit, both to humble impertinent coxcombs upon occasion, as also to keep love alive and give it a new motion, when enjoyment and long cohabitation have lulled it asleep.

I cannot tell whether she did me the honour to make me a cuckold or no; but this I am sure of, that her indiscreet conduct made not only myself, but all the neighbourhood, conclude me to be one of that numerous class, which was all one as if she actually bestowed that favour upon me. To make short of my story, never was poor prisoner so sick of his chains as I was of mine, and when I was reduced to the extremity of despair, neither knowing how, or when I should be released out of captivity, providence was pleased to untie this Gordian knot for me, by taking her off in child-birth.

As I had now, to my great regret and sorrow, hazarded my whole stake upon two young women, and been equally disappointed by both, I came to this resolution, that if ever my inclination, or my fate, should throw me upon this slippery state again, it would be much more advisable for me to pitch upon some sober middle-aged matron, that had seen the world, and managed the concerns of a family, than suffer myself to be wheedled into matrimony by some raw unexperienced creature, and truck the repose and tranquility of my whole life to a little insignificant white and red, which is seldom long-lived.

While I was employed by these noble thoughts, some of my relations recommended to me an advocate's widow, whose husband had left her prodigiously rich. Not to conceal my infirmities from the world, I must freely own, that it was not the agreeableness of her person, nor the merit of her reputation, that once more prevailed with me to part with my liberty, but I had a wonderful itching upon me to be fingering of her bags, and disposing of her dirty acres. A woman worth twenty thousand pounds, as this widow was, had twenty thousand charms about her: now how was it possible for any single man to

resist twenty thousand charms, that were current money all the world over from London to Japan ?

About a fortnight after our marriage, I desired her to let me have the perusing of her bonds and other papers, that we might manage everything to our best advantage. "How," cried she, in a furious tone, "to our best advantage ? What devil was it put it into thy noodle to think I would comply with any such proposal ? What ? I part with my bonds and papers ! No, I'll sooner part with my head. My late husband (God rest his soul), advised me never to give the staff out of my own hands, and dost thou think I am so damned a fool to neglect such a husband's advice, who (to thy face I tell thee) understood the law as well as ever a daggle-tailed counsellor of them all, that dumb-founded the truth with lungs of leather and front of brass, in Westminster Hall."

In fine, matters came to such a pitch at last, that she would neither eat, nor drink, nor go to bed, unless I could show her law for it; nay, if I asked her to accompany me to church, she demanded a precedent. Law it was she would be governed by, and she would stand and fall by the law. Since I found her upon this strain, I resolved to give my gentlewoman her bellyful of what she loved; so to law we went, I lugged at one end of her estate, and she lugged at the other. After several expensive trials, it was my good fortune, or rather the merit of my fees, to cast her; upon which success I immediately cut down a pretty rookery and grove of trees adjoining to her house, whose untimely lopping she took so exceedingly to heart, that she pined away herself to a skeleton, and I was so nicely conscientious as to make her coffin of one of those beloved trees that had occasioned her death.

Though this litigous pettifogging female limb of the law, this second edition of Widow Blackacre, with additions and amendments, had proved such a cursed thorn in my foot, yet, like poor losers at the Royal Oak Lottery, that still game on with an expectation of making up their losses, the same numerical devil that had so often palmed a bad wife upon me, whispered me, as I thought in the

ear, that his malice was now over, and that my next election should succeed to my heart's desire.

As fortune would have it, I cast my eyes upon my lady Gripe-well, the sad and melancholy relict of my late Lord Gripe-well. Her year of mourning was hardly over, when I made my addresses to her. After the usual formalities were past (for widows like b—ps are obliged, in a point of decency, to refuse once or twice what they most earnestly desire) we were ecclesiastically conglutinated with a world of pomp and magnificence. This noise and hurry I liked well enough for a few days, but finding it still to continue, and carry the same, if not a greater expense, with it, I made bold to remonstrate to her ladyship, that this profuse way of living would soon confound my estate, and therefore desired her to reform these extravagances. She took up immediately, telling me she was a person of quality, and would always live like one, in short, that she would not disgrace her family, nor mine, and what entertainments she gave, was all for my reputation.

Well, the devil take this word quality, for it was thundered into my ears a thousand times a day. For instance, if I told her it was indecent to stay out so late at nights, she answered, it was the way of persons of quality; if I desired her to leave off borrowing of money of fine gentlemen, and frequenting the Basset Table, why all persons of quality did the same. In short, whatever irregularities I taxed her with, she still retreated into that enchanted castle called quality. Not to dwell longer upon so ungrateful a subject, her quality run me out of all those vast sums which I had got with so much trouble out of my woman of law. At last Providence commiserated my condition, and made my spouse die a martyr to that quality of which she was so fond an idolater, for happening to go one afternoon with my Lady Tope-much and her two fulsome daughters, to visit Sir Henry All-craft's widow, the coach must luckily over-set at the corner of Chancery Lane End, and the fat old lady, and her two plump daughters, falling upon my loving wife, she broke her arm and leg, and expired next morning.

Being delivered from this load of quality, I sung *Te Deum*

within myself, and for three years such a lewd thought as that of matrimony never came into my head, but took my full swing of those innocent diversions the country affords. However, the ghost of matrimony, still haunting me, I unfortunately relapsed into my old distemper, and was over-persuaded to marry a grave demure maiden, aged thirty-five, whose character I will give you in a few words, before I proceed to relate how we lived together.

She was the daughter of a psalm-singing alderman, and bred up after the city manner, that is, in much hypocrisy, much affectation, and much awkwardness. She desired to be thought a person of extraordinary virtue and devotion; by the same token she shewed the former by unmercifully railing at all those of her sex, whose reputation was in the least suspected, as she discovered the latter, by calling all the men atheists: she was a mighty lecture hunter, and would run you over every parson's name in the town, as volubly as a Welsh bard runs over a genealogy; nay, her church-intelligence stooped so low, as to take cognisance even of the meanest curate and reader. And lastly, for the nice making her responses, and at the same time managing her patches at church, no woman in London or Westminster came near her.

Our first misunderstanding was about a chaplain, for she perpetually teased me to take one into my family, adding, that the servants would never be rightly ordered, nor affairs go regular, unless we had a divine in the house to lay it home to their consciences. Pray, my lady, says I to her, harp no more upon this string, you may as soon persuade me to maintain a troop of dragoons as a chaplain. What a plague are they good for, but to run away with our daughters, and fish out the secrets of our families: or if they can do us any service, it is to take a stale chambermaid, or Abigail off our hands; but for my part, I would rather be at the charge and scandal of keeping ten bastards than one chaplain. I could expect nothing better, cries she, from so profligate a wretch as thou art. With that she flung out of the room; and ever kept me such a troublesome life with her virtue, as my late spouse did with her quality. She suspected me of

intriguing with a thousand women whose faces I never saw. If I appeared gay and cheerful, why then I was going to commence a new piece of gallantry. If melancholy, and out of humour, then it was a plain case the damsel had disappointed me; so that I often had it in my head to assiſt in a plot to cuckold myself, that I might have a juſt pretence to insult her, and padlock the mouth of her ill-natured clamorous virtue.

Many a doleful hour did I pass with nauseous mixture of bigotry and scandal, who although she had Heaven continually in her mouth, made me endure a continual hell in her company. At laſt, when I had undergone a sufficient purgation for my paſt sins, Heaven, was so propitious as to take her off in her own calling; for, going one Sunday morning without her tippet, to church, in a moſt severe froſt, the honeſt divine (he deserved a fat deanery for his pains), who, it seems, loved to push about the glass in his pulpit, as well as without it, and was so conscientious as to give his people rather too much than too little for their money, kept them so long that my wife got a moſt violent cold: which, in a few days confined her to her bed, and what I shall always remember as a moſt singular mercy to me, was seized with so seasonable a hoarseness, at leaſt two months before her death, that her tongue could not perform its useful office of scolding, which, I dare swear, did not a little contribute to haſten her end.

I come now to the laſt scenes of my life, which, to my shame I own it, dishonours all the other parts of it. It is true, I had met with several plagues and crosses before, but those are not to be laid to my charge; for, as I don't pretend to Revelation, or the Spirit of Prophecy, it was no fault of mine, if a woman, who, I believed, would make a discreet obedient wife, deceived my expectation. Marriage is a perfect lottery, and he that will venture his liberty there, muſt be content with his chance, whatever it proves.

But nothing can excuse the dotage of an old man, who will be lighting Hymen's torches, when he ought to prepare those for his funeral, and has the impudence to take a blooming young creature into his bed, when the grave gapes every moment for him, knows himself

incapable of obliging her. Can anything be so ridiculous as to pretend to attack a fortress when one's cannon is nailed up; or to venture into love's ocean, when the rudder that governs the ship is disabled? As an old fellow cannot be insensible of his imbecility, he is unjust to himself in the first place, for offering to lay heavy taxes upon nature, when she has not a farthing to pay them; and in the next to his spouse, for shamming false bills upon her that hath been long ago protested.

This was my own case. My vigour all gone, and nothing left me but impotence, and a vain imagination. All this I knew perfectly well; for let the man be what he will, his constitution never plays the hypocrite with him, and yet by the common fate of old lovers, who think to atone for the imbecility of nature by their bribes and prodigality, I was so obstinate a sot as to link myself to a young damsel of sixteen in the sixty-fourth year of my age. It is true, the rich clothes, and other fine things I presented her with, her noble equipage and retinue, but above all the title of lady soothed her vanity for a little time, and made her forget my impotence; but when youth, in conjunction with nature, called upon me to relieve her more pressing necessities, then it was she began truly to display herself. As chains, though made of the purest gold, are chains still, so impotence, though we endeavour to disguise it with fine coaches, rich liveries, charming music, and the like, yet all the while it is impotence, which is a sin never to be forgiven, and of all disappointments, certainly that of love is the most mortifying. To conclude this doleful tragedy, in a few months my loving wife eloped, I was ready to hang myself for her, sent for her home again; she eloped the second time, I received her the second time: after which peace, she and her mother, her grandmother and godmother made me drunk, I passed over my estate to her, and am now in a prison:

Learn by my fate, ye fumblers of threescore,
And think on Hymen's sacred rites no more.
In vain your stores and useless wealth you show,
While Venus knows you're bankrupts all below.
Your bags can't satisfy the craving maid,
For love in specie will be always paid.

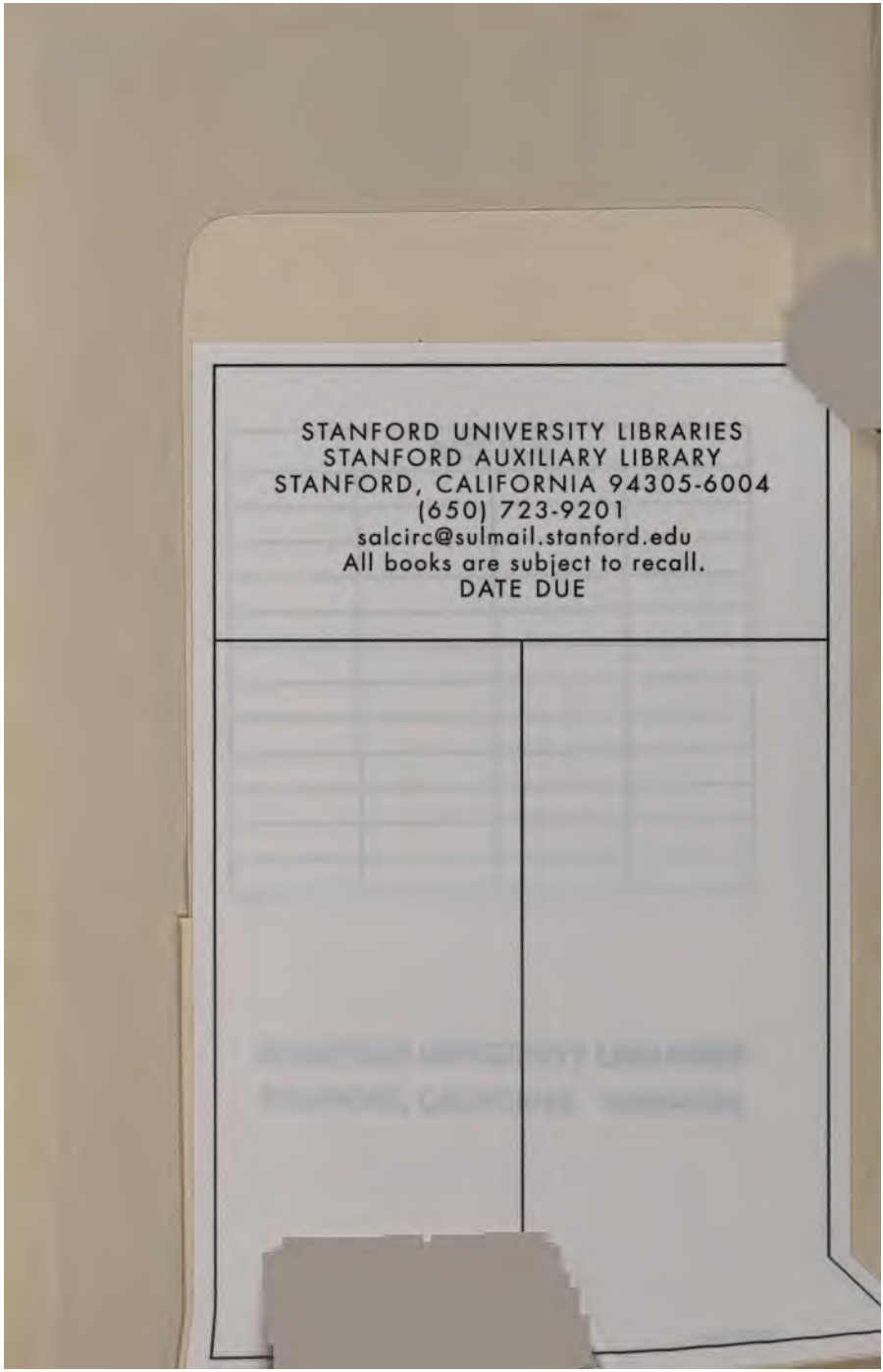
AN EPIGRAM UPON MARRIAGE.

UNDE maritali qui tradidit ora capiſtro,
Odit feſtivi gaudia sacra tori ?
Unde dioneam percurrere jussus arneam
Cum femori conjux conferit alma femur,
Friget, & ad nullum furgit certamen amoris
Sed jacet ut nimio planta peruſta gelu.
Vividus atque alacris ruit hæc in prælia, fructus
Qui illicito carpit cypria diva, tuos.
Nempe animum laffat vilis faciisque voluptas
Sed vita assuevit gratior esse venus.

The same done into English.

WHY does the wretch that's noos'd in marriage halter,
In paying of love's dues so often falter ?
Why, when his eager spouse claps thigh to thigh,
And urges on the ſtupid sot to joy,
Does he decline the sport, and creſt-fallen lie ?
All flame and life, into love's liſts he rushes,
Whom gen'rous luſt, and not dull duty pushes.
Cheap easy pleasure jades the appetite,
'Tis your ſtol'n love affords the beſt delight.

FINIS.


STANFORD UNIVERSITY LIBRARIES
STANFORD AUXILIARY LIBRARY
STANFORD, CALIFORNIA 94305-6004
(650) 723-9201
salcirc@sulmail.stanford.edu
All books are subject to recall.
DATE DUE